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# MISSIONS

VOL. 15, NO. 5

MAY, 1924



Thaddeus Kosciusko Monument in Kosciusko Park, Milwaukee

# Missions' Denominational Directory

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## QUESTION BOX

(Answers found in this issue)

1. What was the subject of the debate which Miss Lillian Grundman won and what did she receive as an award?
2. Where is it that only mal-nourished children are admitted?
3. "Our souls flame in us when we see where ye have fearless trod." What does "ye" refer to and who wrote this?
4. Where is the Church of St. Olai and how long has it been standing?
5. Why did the English King proclaim February 10, 1779, a day of national fasting and prayer?
6. Where has the . . . . Club installed a "quartz lamp" and for what purpose is it used? Also fill in the name of the club.
7. In whose memory, at what place and for what use was a building dedicated on Thanksgiving Day?
8. Under whose influence were eight young Italians converted to Protestantism and where?
9. What is the largest town in Big Horn County, Montana, and who is missionary-pastor there?
10. Where are the people engaged in raising a special brand of tea?
11. Where is there only one Christian to every 5,000 inhabitants and who is bringing the Gospel message to these people?
12. For what work did the British Baptists request the Home Mission Society to assist them two years ago?
13. Who has the record of being a member of the board of managers of a State Convention unbrokenly for 50 years?
14. In what year did the Home Mission Society announce as its motto, "North America for Christ."
15. What does Mi Ou mean?
16. When and under what circumstances was the Foreign Mission Society announced to occupy the hall of the House of Representatives in Washington?
17. Who is Samuel H. Rickard, Jr.?
18. What institution has a library of over 50,000 volumes?

NOTE.—Credit will be given for Question No. 1 of April as the answer was not in the issue.

### PRIZES FOR 1924

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

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VOL. 15

# MISSIONS

No. 5

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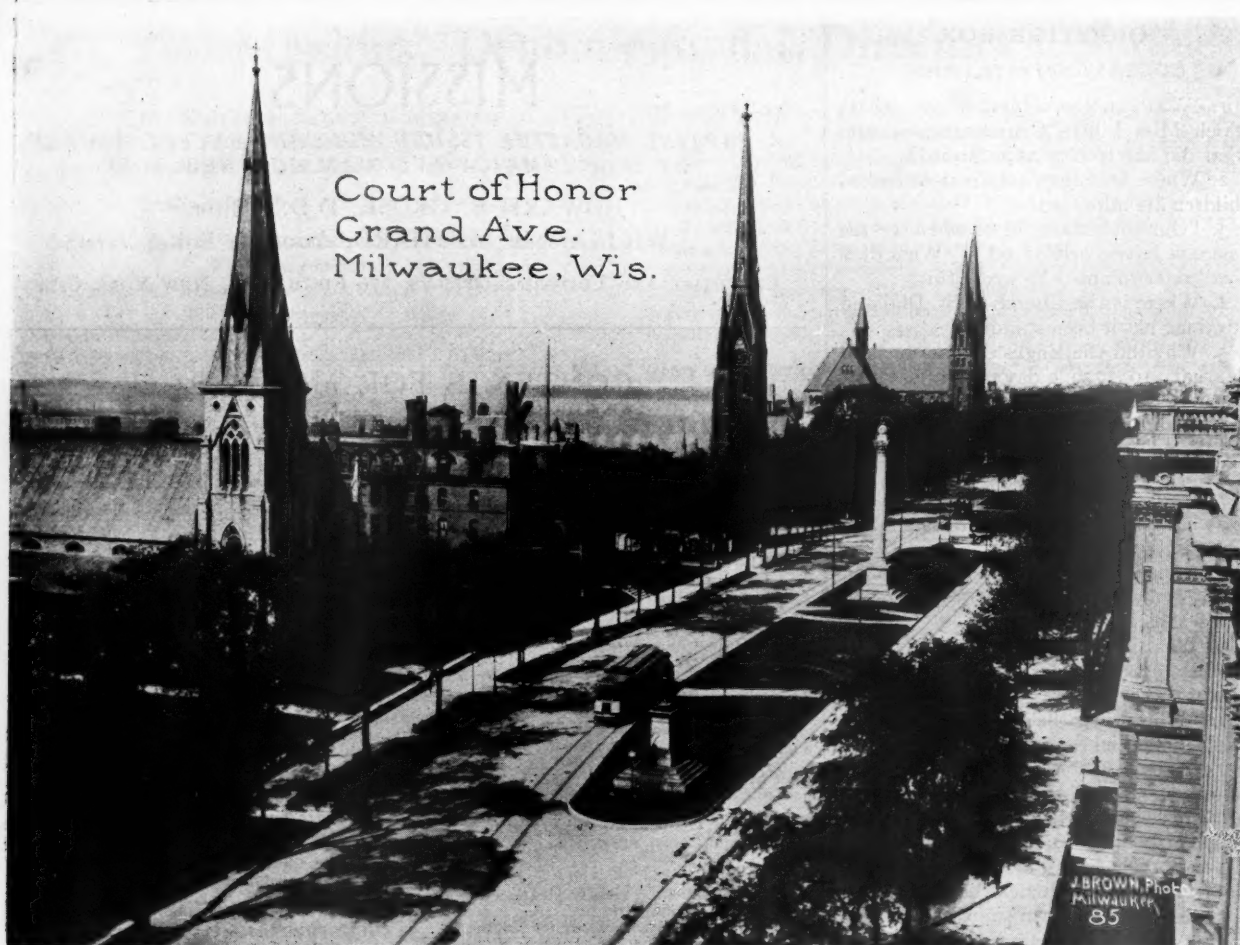
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# MISSIONS

VOLUME 15

MAY, 1924

NUMBER 5

## What You Will Find in the May Issue



MISSIONS for May comes to you with Kosciusko's statue on its cover, and a sense of the blessings of freedom all the way through its pages. In the first article by Dr. Lerrigo you see what the new religious liberty is meaning to some of the peoples of Europe who before the war were under severe repression. It is good to come into contact with the heroic type of Christian represented by Pastor and Professor Podin. The impression made by a simple act of kindness and thoughtfulness is beautifully illustrated in the story of the Rose Camellia told by Mrs. Wardell, and Mr. Bawden makes his gift automobile speak thanks for the added work it enables him to do.

The Editor carries along the fascinating story of William Carey, feeling sure that you will share with him the pleasure of coming into a more homelike acquaintance with one of the rare souls who "did the duty next him" and made the world his workshop. The review grows in interest, if he is any judge. It is not usual to have a high school graduate take a Christian Center for her graduating essay but it has been done, and well done, by Miss Whipple, who describes the Judson Health Center. Then we pass to China and Mr. Giedt tells of field work in a way that makes it real, with a glimpse of his home and family. After you read Dr. Agar's pithy A Tent or a Bungalow? do not fail to note the question mark.

The leading editorial is longer than common, but the topic is a large and suggestive one at the beginning of a new year of effort. There is a variety of theme, and the fact that a Convention is coming is not forgotten. The second instalment of Highways to the Friendly Heart deepens the impression of the value of human interest and the helpful hand; and the best part of all is yet to come. With the concluding chapter next month we expect to have a report of the remarkable work which Francesco Sannella is now doing. Do not miss that brief essay of the Shanghai Baptist College student on My Chinese Mother. It is one of the best things we have

had in a long time and gives an idea of the conditions in a Chinese home that will perhaps be a surprise to many.

There is a poem of great beauty of expression and worth of thought on the devotional page, and it will be appreciated by every missionary not only, but by all who have any conception of the missionary task. Then you come to a graphic picture of Real Frontier Work, which introduces Dr. Hobson's article about Milwaukee, the charming city where our Convention is to meet, and about the Baptists of Wisconsin and Milwaukee. The illustrations prove all that is claimed for the city and should attract many to plan attendance upon a meeting that is of great importance and should be memorable in the denominational history. Milwaukee extends cordial invitation through the pastor of the First Baptist Church. There ought to be an unusual delegation of laymen, and special attractions are offered them; but the denominational situation, with the necessity now to decide upon the next steps in the advance movement, is certainly call enough. Two thousand of the strongest laymen in our churches would by their presence make "Milwaukee 1924" a marked event.

Dr. Rushbrooke emphasizes once more the dire need in Central Europe, where relief can hardly keep up with hunger. If only this could impress the horrors of war so that we should really do something to prevent it in future!

All the regular features are in evidence. Many are finding the "Looking Backward" especially interesting, and there is a breadth and scope in the news pages that make them full of life. The home and foreign fields all have their showing, even if in brief form, and an item is often read where an article is skipped. The Guild and Crusade pages cannot easily be overlooked, and indeed few pages can, whether Missionary Education or Forum or Other Denominations, or Among the New Books. It is not an infrequent testimony, "I read MISSIONS from first page to last." We like to think of the surprisingly good things that are coming in June and July issues; and how much you will enjoy some of them, when they come.

## "God Give Us A Cross"

By DR. P. H. J. LERRIGO



HERE will come a time when the Christian church will pray 'God give us a Cross,' said Prof. Radl of the University of Prague. The Baptist churches of Europe have received their cross and are staggering bravely forward under the burden of it. The story of their steadfast courage grips the heart and constricts the throat.

We of America know but little of the struggle and suffering which accompany the new spiritual awakening in European lands. But we need to know it for our own soul's sake. If in any measure we can stand beside our European brothers and lift something of the burden of their cross we may perhaps share also in their spiritual victory.

As we were leaving Emmanuelskyrkan after one of the crowded sessions of the Baptist World Congress at Stockholm, Mr. Luther, a delegate from Esthonia, said to us, "Come to see us in Reval and we will give you a far larger audience than this." We were happy to respond to the affectionate cordiality of the tone but thought it probable that the brother was using hyperbole, deeming it unlikely that the little new Esthonian republic could furnish a gathering under Baptist auspices rivalling in size the great congregation at Stockholm, 2,500 strong.

But Mr. Luther was as good as his word. There are five Baptist churches in Reval, but the brethren were quite sure that no one of them, nor indeed all of them together, would be large enough to hold the multitude of those who would wish to greet the visitors from America. Mr. Podin, the leader of the Baptist work in Esthonia, has behind him a long record of public service which will procure for him almost any favor desired. He was ambitious enough to ask for and receive the privilege of arranging the meeting in Saint Olai's Church, the great state house of worship in the center of the city.

We were ready at the front door of our little ramshackle old hotel well before seven o'clock, the hour appointed for the meeting. Mr. Podin came breezing into the hall in his characteristic expansive manner which radiates good cheer to all mankind from the humblest street sweeper to his honor, the mayor.

"Come, dear friends," said he, "it is time to go to church. We will show you an Esthonian welcome."

Earlier in the day we had driven about town on a tour of the Baptist churches in little Russian droshkies, their shaggy steeds shaking their bells beneath high arched yokes. Outside the door were a number of these quaint little four-wheeled vehicles, pre-war in origin, dilapidated by the vicissitudes of the long struggle.

"Shall we take the droshkies, Mr. Podin?"

"No, dear friends," he replied, "the streets will be too crowded with the people going to church."

So Mr. Podin led on. He has led many a movement in favor of the good and the right in the ancient Russianized capital and today his face is transfigured with joy that the day of the unfettered preaching of Christ's free gospel seems to have dawned.

Through several narrow shop-lined streets we pass into the ancient citadel.

"This is the central plaza of the town," explains our guide. "These rugged uneven stones were stained red with blood during the revolution. That ancient building dating from the year 1410 was used as the Bolshevik headquarters."

"What is that old building just off the plaza with its façade marred and disfigured by bullets?" we inquired.

"That was the ancient city hall. My son was stationed there as head of the machine gunners."

The constricted thoroughfares were filled with people and we soon observed that most of them were taking the same direction as ourselves.

"Where are they all going?" we asked.

"Wait, you will soon see."

And indeed we did, for in a few moments we found ourselves pushing through a great crowd surrounding a dignified church building, severely simple, but vast in dimensions. This was Saint Olai's Church, built by the Danes under Count Douglass, begun in 1219, finished in 1259. Many a battle had been fought about its walls. The Bolsheviks used it for meetings during their occupation of the city, and rendered it unspeakably filthy. But here it stood calm and severe after the passage of stormy centuries.

"Here is the church," said Mr. Podin.

"But how shall we get in?" we asked. A great crowd tense with excitement surrounded the building. It was only by dint of pushing forward that we could make our way through it. We succeeded in squeezing through the great doorway.

A Baptist meeting in reactionary Europe! But what a meeting! People everywhere; seated in the hard uncomfortable pews, standing packed closely together in the aisles, jammed in masses about the entrances, seated in crowded rows on the chancel steps, filling the spaces before the great altar. Old women with shawl-covered heads and faces lined through years of pain, strong men with the signs of tragedy in their eyes, youths old beyond their years, a stilled mass of people who for years have supped meagrely with famine and pain, mutely asking whether these Americans might perhaps be bringing them a message of surcease from sorrow and the hope of a future not rich, but less straightly bound by physical poverty and spiritual death than had been the days of the past.

Above all rose the simple white stonework, graying with age. Great square pillars of stone supported the groined arches which gave the impression of immensity above, like the opening heaven. There was little carving, and no images, but a wonderful picture of the crucified Christ beyond the altar. The black-robed, bearded vergers with large silver crosses upon the side of their collars moved with difficulty through the throng, making themselves quietly useful. The choir loft at the rear was occupied by the choir of young people from one of the humble Baptist churches of the city.

There is no stillness more impressive than the stillness

of a great multitude knit into a unity of sober expectation. Such a stillness held this great audience through the succeeding two hours of the service. They sang together in deep throated solemn earnestness:

"Meil tuleb abi Jumalast,  
Kes ikka wagen alnud!"

And we joined with them, for our hearts were full as we thought of the storms of the past few years and the fiery assaults these people had sustained:

"A mighty fortress is our God,  
A bulwark never failing."

Our own Baptist leaders conducted this simple Baptist service, Rev. Adam Podin, Rev. L. H. Luther, Rev. K. P. Kaups, Rev. J. Lipstoch. In the hands of these men and their able colleagues the future of the Baptist church, and in a large measure, of the Esthonian people lies. They are men who have been through the fire and are ready to meet the new day with a tempered strength and sweetness which are drawing men and women in large numbers to the new faith. The churches increased in membership nearly 25% last year, 1,060 were added by baptism. Pastor Kaups who made the introductory address lost a limb in the war, but is no whit hampered in preaching Christ. They call him the nightingale preacher, and sometimes the Bishop of Daga, for every church on the island of Daga is closed except ours, and he is the one outstanding religious leader.

Reverently the meeting progresses. "Come," said

Mr. Podin, "you must go up into the little pulpit to speak; here behind the pillar is the door."

One after another we climbed the little winding stair, for there was room for only one at a time besides the interpreter, Mr. Podin. A few simple words of greeting from the American friends and then the deepest thought about Christ which was in our hearts we tried to give them. We spoke very briefly, one after the other, Dr. Franklin, Dr. Sears, Dr. Rushbrooke, and the writer. But what a wonderful sight it was to gaze out over the railing of the stone pulpit perched like a swallow's nest high up on the side of the stone pillar. A multitude of upturned earnest faces confronted us, faces wherein sadness and hope blended. We could not but think of the words written of the Master: "Seeing the multitudes He had compassion upon them because they were as sheep not having a shepherd."

To empty the great building of such a crowd required some little time. How earnestly they thronged upon us offering their hands with words which would have been unintelligible had it not been for the illuminating and interpreting smile about the lips and in the eyes. But as we emerged through the massive doors a poor peasant woman stepped impulsively from the crowd and voiced the common thought in act and word. Bending hastily she caught Dr. Franklin's hand and imprinted a kiss upon it, murmuring words which were interpreted to us and manifestly belonged not to us, but to American Baptists one and all—"God bless and keep you. My children were dying of hunger and you saved them."

*IN MR. PODIN WE HAVE ONE OF THOSE REMARKABLE CHARACTERS WHICH EMERGE FROM THEIR ENVIRONMENT IN TIMES OF PERIL AND STRIFE—STRONG, FEARLESS, HIGHLY ENDOWED, A BORN LEADER, A CONSECRATED DISCIPLE OF CHRIST*



REV. ADAM PODIN BAPTIZING CONVERTS AT KEGEL, ESTHONIA. THE BAPTISTS IN ESTHONIA NOW NUMBER 4,623, AND ARE ORGANIZED INTO 38 CHURCHES



## The Rose Camellia

BY CONSTANCE JACKSON WARDELL



**T**HIS is a story of a fadeless flower which could not die, but still shoots forth new blossoms and green leaves. The story begins at the Japanese Women's Home—that cheerful haven of light in Seattle. It was in the early afternoon that a message came from one of Seattle's large department stores to one of the missionaries, saying that a little country woman wanted to find the Home but did not know the streets of the strange city. Certainly the missionary would be glad to go and fetch her.

Back at the Japanese Women's Home once more, where callers had largely departed and quiet was settling as the clouds of a dull March day turned into the first shadows of early evening. "O God, use thy unworthy servant to give this woman the blessing she seeks," prayed the missionary silently.

Meantime the little country woman was looking around with bright, shining eyes. She was small, as Japanese women are apt to be, and possessed of a quiet heart. "We were living on a strawberry farm out on the great Vashon Island," she was saying. "Every summer youths came out from Seattle to pick the berries. One, a Christian named Tyomoto, used to tell us about Christ, morning and evening all summer long. Now I have come to the Japanese Women's Home seeking to hear again the voice of a Christian and to see a Christian place."

Then the missionary told the story of Jesus as well as one can tell it in so brief a time, and the soul of the woman and the soul of the missionary seemed as one. And Jesus was very near. Then they sang hymns—the woman had never heard one before—until evening fell and the lights on the streets flared up. As the woman rose to go she said: "We are living at Green Lake now and are thinking of making a little building for our farmers' meetings. I would like to have the women and children taught many new things. Will you come?" The missionary consented gladly, and slowly they walked to the street together. She hated to part with the woman for some reason. Just then her eyes fell on a rose camellia, budding on a low bush beside the gate. She knew that all Japanese women love this flower which blossoms in such wealth on huge tree-like shrubs in their own country. So the missionary plucked the single, exquisite flower, branch and leaf, and placed it in the hand of the country woman. And the woman smiled softly as she went away into the twilight.

The months passed and summer came before the missionary found a day on which she could go to Green Lake and look up her little new friend. She found her home, but the red eyes of the man who answered her knock told the sad story. The woman was dead! Tears streamed down the husband's grisled face as he spoke of his wife—how for a whole year she had always been speaking to him of God, how she had been ill in the hospital but was



IN FRONT OF JAPANESE WOMEN'S HOME, SEATTLE, WASHINGTON

better and planning to come home the next day, how she had seen a great white beautiful person against the evening sky and thought that person Christ, and how that very next morning they had found her gone on the day she was supposed to have come home to her tiny cottage. And then he brought a copy of a photograph to show the missionary. It was a picture of a rose camellia! The man said, "This is the very flower which blossomed beside the gate of the Japanese Women's Home. My wife kept that camellia for many days and when she saw that it would fade she had it photographed, for she wished to keep it forever. We buried the rose camellia in the coffin with her because she loved it so."

The missionary bowed her head, and in her heart she vowed that the visits she had not made to the woman she would lavish now upon the woman's neighbors; the time and strength withheld from *her* should be dedicated in the months to come to the carrying out of her purpose for the women and children of the neighborhood.

So it came to pass that a little new meeting house was built and the missionary persuaded a Japanese church and an American church to join hand and heart in planting a Sunday school there. Every Sabbath morning now the children gather to sing the songs of Jesus and chant His praises with childish lips. On Thursdays the women gather to cook after the American fashion and to take their English lesson. Then, when the shadow of late afternoon begins to fall, they seek to know God through His Word and sing their dedication to His service.

And so it came to pass also that the missionary planted with her own hands on either side of the entrance to the little new meeting house a slip of the same rose camellia which grows by the gate of the Japanese Women's Home. And every time she looks at the new little buds and blossoms her lips murmur:

"I lay in dust life's glory dead,  
And from the ground there blossoms red—  
Life that shall endless be."



PICTURE BRIDES IN DETENTION AWAITING THEIR HUSBANDS

### The Message of An Automobile

**H**OW shall we ever thank you, the people in America, for giving us our splendid car and the comfortable accessories such as the automatic windshield! There are not words enough, not even in the big dictionary given us by the Lake Avenue Sunday School when we first came out, with which to express our gratitude for this very present help in all kinds of work. We have used the car to transfer parties of our people from one Settlement to the other; we have piled into it many a time parties of Indian preachers and teachers bound for different villages in the Master's work; we have even used it to show to those to whom we are bringing the gospel message the uselessness of their idols. They have feet (I told them) but walk not, being carried by coolies from place to place while our car runs many miles an hour on its four feet (pointing to the wheels). They have eyes and see not, while the big, bright eyes of our car enable us to see the road through the darkness ahead. They have mouths and speak not, while our car tells people of our approach (here I "honked" to illustrate its

vocal powers). They have hands, yet cannot wipe from their faces a fly which might alight there, not to mention keeping their faces clean, while our car can clean its face with the automatic windshield cleaner. Why continue to worship a god who cannot help even himself? Why not worship something having power and usefulness—such as this car, for instance? But the car, wonderful as it is, is but the mechanical device of man—his servant, not his master. In order to gain my respect and allegiance my God must be a God of power, of resources, of love. He must be infinitely stronger, wiser, better, truer than I. He must have made me, not I Him. He must be a sovereign, holy, omnipotent. And such a God is mine in very truth, and I want to tell you about Him now, that you may know and love and worship Him too, and have his peace and joy, even as I. Oh, that splendid car! Many there are who will some day rise up and call it "Blessed." Our people are giving close and quiet attention to such messages.—*S. D. Bawden of Kavali, So. India.*

# A Life of William Carey by His Great-Grandson

*"Expect Great Things from God—Attempt Great Things for God"*

A REVIEW BY HOWARD B. GROSE

## IV



WHEN William Carey was fourteen his father apprenticed him to one Clarke Nichols of Piddington, a shoemaker, for a term of seven years. Shoemaking was then becoming the chief craft of the county, and had in it more promise than weaving. Nichols was reputed to be a strict churchman, and had religious books on his shelves, but the lad Carey soon came to know his hot temper and rough tongue, Saturday night drinking bouts and Sunday morning hard errands for his apprentices, delivering the week's bag of made and mended boots. The hypocrisy of it sickened the boy of religious profession, he fell into careless companionship, and was saved from a downward course by his older fellow-apprentice, John Warr, whose name is for the first time made known to the world in this volume. Warr was from Potters Pury, neighboring village to Paulers Pury. The two shared workshop and attic, and Warr who had been three years at the trade helped Carey in the shoecraft. But he did infinitely more than this, he became the Andrew who first led this Peter towards Christ and the career that was to affect the world.

The story is beautifully told, and this chapter alone makes the volume memorable. I would like to quote it in full, but only the merest outline can be given. Note the links in the chain of Providence. Warr's grandfather had been a chief founder of Potters Pury's Independent church, dating back to 1690, and holding services on the village green until a meeting-house could be erected. The Warrs supplied faithful deacons through successive generations. In such environment John Warr the apprentice grew up, familiar with discourse of the deep questions of the soul and of nonconformity. He was not yet a conscious Christian when he first met Carey, but was religiously thoughtful beyond his years, and often talked with his comrade about the principles which had caused dissent. Now young Carey disdained Dissenters. Their children had been excluded from the Pury school. His father and grandfather had been parish clerks, official pillars of the Anglican establishment. The boy was bigoted and bitter, as he admits. Meanwhile John Warr found Christ as his Saviour and living Lord. He talked of Christ to Carey and to his master, seeking to win them. Carey says: "*He became importunate with me, lending me books which gradually wrought a change in my thinking, and my inward uneasiness increased.*" Warr's nobler life, too, was as impressive as his entreating speech. He won Carey at length into the Hackleton prayer-meetings, "where was a fervor foreign to the then cold correctness of the Church, a closer grip of God." Carey felt the spell of the spiritual world and yearned to explore it. But he balanced these timid associations with dissent by threefold Sunday attendance at the parish church. "I also," he says, "determined to leave off lying, swearing, and other sins, to which I was

addicted; and sometimes, when alone, I tried to pray."

But it required the shame and humiliation of a detected falsehood concerning a counterfeit shilling to bring the boy to realize his need of a Saviour. Deeply repentant, "in the crucified and risen Redeemer he found ransom and peace. Henceforth he was a dedicated spirit." In 1779, at seventeen and a half years, he had made life's supreme discovery—the saving friendship of Jesus.

"Except for this," says his biographer, "he could have rendered no special service to God's kingdom. As botanist or linguist he might have gained repute, backed as these gifts were by an iron will. Yet even in these realms he would have missed his full mental unfolding. Christ was his quickening spirit. Christ fructified his powers." Some of these powers were already developing. In the New Testament Commentary which his master, strange mixture of good and bad qualities, by some chance had on his shelves, Carey had been attracted by words and sentences in an unknown script. Of course his master could not decipher them, so the apprentice copied the letters and took them on his next home-going to Tom Jones, a Pury weaver, winning from him the clue to this new tongue. For Jones had gone part way in education for a doctor, and now rubbed up his scholarship, got a Greek glossary and grammar, and guided young Carey at each home-coming. The pupil soon left his teacher far behind. He had started on a linguistic career that is a perpetual marvel.

## V

Carey could never date the day and hour of his new birth, but he could precisely remember just when and where he became nonconformist and a Baptist. Alarmed at the reverses in America, the King had proclaimed Sunday, February 10, 1779, a day of national fasting and prayer, which Warr persuaded Carey to spend in the little Hackleton meeting-house (pictured in the March issue). He had never shared till then their Sunday worship. Thomas Chater, a beginner in lay preaching, pleaded for an out-and-out abandonment to Christ, clinching his words with, "Let us go forth therefore unto Him without the camp, bearing His reproach," a Scripture which pierced Carey to the heart. His sharpest crucifixion and reproach, he knew, would be to follow what for some weeks had been the judgment of his conscience, and to attach himself to these despised ones of the "Meeting," through whose fervor he had been helped to a personal knowledge of Christ. Less than two years before, he tells us, he had enmity enough in his heart to desire the destruction of this place of worship; now he was constrained to join its ranks. We can hardly realize the fortitude it required for him to be the first of his father's house to leave the Established Church for the despised company of the Dissenters. But from this step once taken he never looked back.

The Hackleton covenanters were pledged to an open



mind touching baptism. Carey came into Baptist light after a paedobaptist sermon by John Horsey, a successor of Doddridge. This sermon unsettled Carey, who after reinvestigating the New Testament became convinced that the ordinance was appointed for conscious faith and consecration. At six o'clock on the first Sunday morning of October, 1783, in his twenty-third year, he was baptized in the Nene at Northampton by John Ryland. For his five miles' walk thither from Piddington he left home at early dawn, the joy-bells ringing within him. Few met on the Castle-mound for that service; for he was the only candidate and just a village shoemaker. The pastor and the three deacons were there. Years after, at the Baptist Missionary Society's twentieth anniversary, Ryland said:

"On October 5, 1783, I baptized in the Nene, just beyond Doddridge's meeting-house, a poor journeyman-shoemaker, little thinking that before nine years elapsed he would prove the first instrument of forming a Society for sending missionaries from England to the heathen world, and much less that later he would become professor of languages in an Oriental college, and the translator of the Scriptures into eleven different tongues." How little indeed can God's purposes for a life be foreseen.

In the years between his conversion and baptism, Carey had passed through spiritual experiences of a trying nature. With Warr he had led his master to personal trust in Christ during a last illness. As apprentice he then passed into the service of Thomas Old of Hackleton, and there met a young clergyman, Thomas Scott, who greatly aided him in the search for truth. Scientific in mind, he sought to shape into rational order his Christian experience. Then he fell in with a group of mystics, disciples of William Law, and it cost him three years of "wilderness struggle" to reach reassurance and reliance on God's word rather than men's speculations. He "pressed God's lamp close to his breast," searching the Scriptures, greatly aided by Scott, who became England's illustrious commentator. Scott was struck by young Carey's developing mind, and prophesied that he would prove no ordinary man. He called the Hackleton workshop "Carey's College." By 1783 Carey had fought his doubts and laid them. "Scripture's central message had conquered and satisfied his mind. In the gospel of divine sacrificial atonement he had reached the truth that kindled his whole being, and that remained his lifelong motive-force." His intense experience at this time of Scripture's truth and worth made him its lifelong enthusiast. He was an omnivorous reader and the founder of a great Western and Eastern library; "yet beyond his contemporaries he was the man of one Book, to put which into the hands of peoples became the passion of his life."

Till he had been a journeyman some years Carey had no notion of being a minister, still less a missionary. The story that he was not a competent workman is readily disproved. While he once declared himself "not even a shoemaker, just a cobbler," to chide snobbery, he says he was "accounted a very good workman," skilful and honest, and shoes of his making were set in the workshop's window as sample of its best. He earned enough before quite twenty to marry a sister of his new master's wife. William Carey and Dorothy Plackett were married in Piddington church on Sunday, June 10,

1781. He was five years younger than his bride. Neither she nor her sister Lucy could sign their names, for the village was schoolless. Even the officiating curate spelled their names Lusie, Dority, Katran and Sharlot, an indication of his education. Dorothy's father was a leader of the Hackleton meeting; the home was puritan, and the sisters earnest and lovable. Happy were their first two years. "He dwelt in his cottage, thankful for home after six years' boarding. He loved his wife, stitched his leather, studied his books, progressed in his Latin and Greek, dressed and kept his own first garden, worshipped with the village saints, and exulted in his firstling, naming her Ann after his grandmother and sister." The next year fever took the little daughter and laid him low; then ague distressed him for eighteen months, making him bald at twenty-two. Then Thomas Olds died and Carey had to shoulder the business and accept much of the care of his wife's widowed sister and four orphans. It was one of England's hardest years, with trade almost paralyzed "through our American humiliation and defeat." Carey was hard put to it. To eke out his income he opened an evening school in the village, carefully concealing his privations.

Soon after his conversion Carey began taking part in the Hackleton Sunday evening conferences, and was applauded therefor, "to his great injury," he said. He joined in forming the Hackleton dissenting church, his signature standing third. His first Association day at Olney, when young Andrew Fuller preached on "Be not children in understanding," was a feast. With not a penny in his pocket he could buy no food, but that mattered little. This was the Association that was to become "a fiery chariot, with himself its charioteer." At that same time Carey was begged by Earls Barton Church to let his name go on its preachers' Plan. He insisted that he had neither aptitude nor power. Pressure extorted the promise of one visit, which ended in his serving them more than three years. Carey tramped the twelve miles to them in all weathers, though still agued, and though the poor rush-mat weavers could not pay him enough to cover the cost of the shoes and clothes he wore out in their service. He had found a field of development.

Then Pury End dissenters heard of his preaching and claimed him, and he joyfully consented for the sake of the monthly home-visits. After his first service, his mother was assured that he would make a great preacher. He led the home-worship and vexed his sisters by what they thought his over-righteousness. Once his parish-clerk father contrived to hide and yet hear his preaching, and went home content.

## VI

Carey's soul was awakening, at the time of his baptism, to the pitifulness of heathenism. In the autumn of 1783 he borrowed the books he most coveted, *Captain Cook's Voyages*, with their fascinating engravings. Eagerly he devoured these travel records, log-books which were literature. His rushlights were seen burning till all hours. Then the log-books changed into a revelation of the sin and sorrow, immorality, cruelty and misery of the unevangelized peoples—a drama of the world's tragic ignorance of Christ. All was scorched into his soul by God's lightning. He heard what Richter called "God's sigh in the heart of the world." The

South Seas began to lure him. He dreamed of ships chartered for evangelists of grace—"the end of Cook's geographical feat the beginning of missionary enterprise"—to adapt Livingston's later saying.

Cook had speculated on the chances of a Christian Mission, but declared it unlikely, since it could neither serve the purpose of public ambition nor private avarice, and "without such inducements I may pronounce that it will *never* be undertaken." Carey longed to cancel Cook's "never." Of cancelling it himself he could indulge no hope. He could only think, read and pray. Thereafter none heard him pray without intercession for Cook's islands. But while he could not go to the South Seas, he could do what was nearest; and he led both his sisters, Mary and Ann, to give themselves to God, and noble Christians they became, suffering persecution for their dissent. The picture drawn of invalid Mary, a helpless paralytic for fifty years, yet whose face shone, lit from within, and whose room was a sanctuary, should be read in all our missionary circles. "She was one of the Mission's chief priests—the incense of whose ceaseless intercession was fragrant to God," says the biographer.

Now came the period of pastorates, beginning at Moulton in 1785. Carey went there with intent to start a school, while still following his trade. To the Baptists there his coming was a godsend. The church, with heroes for its founders, had been pastorless many years, the services irregular and rare. For months their meeting was closed. Carey gave them his spare Sundays, drew them into a warm covenant with one another and with Christ, and conversions of the young brought wonder and delight. They besought him to be their minister, and he submitted his fitness for the ministry to the Olney church. Failing in his first attempt at preaching, on a second trial he was commissioned to preach "wherever God in His providence might call him." Ryland, after twice hearing him that year, wrote in his diary, "I would I had a like deep sense of truth." So he undertook the Moulton pastorate, the stipend being four shillings a week, less than the pay of their local farm laborers. London's Particular Baptist Fund added five guineas yearly. But he knew out of what poverty the people gave. The very walls of the meeting-house were unsafe. "Whe met in peas and parted in younity," is a church secretary's minute. The whole thing was of the humblest. Yet there was the beginning of a ministry which was to be world-wide in outreach and influence.

It was of course necessary for Carey to continue his work. He hired himself to Kettering's alertest man of business, Thomas Gotch, and every fortnight carried thither his bag of finished boots and brought back uppers and leather. The ague had left him, he loved the walk, and his thoughts made good company—especially of his young converts, whose constancy he said was his "glory and crown." When these conversions were noised abroad, the meeting-house had to be enlarged. At his ordination in August, 1787, twenty brother ministers assembled. A Miss Tessler of the village begged the money which bought him his suit of black. Ryland, Sutcliff and Fuller took the chief parts, though in nowise foreseeing their lifelong comradeship with him. His confession of faith was judged "sound and sensible." And so he was inducted into the pastoral office, which he held to be "the highest honor upon earth." To a

brother minister he wrote: "Preaching, though a great part, is not all of our employ. We must maintain the character of teacher, bishop, overlooker in the chimney-corner as well as in the pulpit."

Dark days came to Moulton, smallpox and fever carrying off a great number of the poorer, owing to want of necessities, insanitariness, poverty. They were anxious days, but he persisted in his studies, adding Hebrew to Latin and Greek, then Italian and French, also Dutch from an old quarto, without dictionary or grammar. Fuller discovered his linguistic ardors and abilities and talked of them to his employer. So one day Thomas Gotch said to Carey, when he brought his fortnight's labor, "Let me see, Mr. Carey, how much do you earn by your shoemaking?" "Nine or ten shillings, sir." Then said Gotch, with a twinkle in his eye, "Well, now, I've a secret for you. I don't mean you to *spoil any more of my leather*, but get on as fast as you can with your Latin, Hebrew and Greek, and I'll allow you from my private purse weekly ten shillings." The merchant's humor was as kindly as his bounty was uncommon. To give £26 a year indefinitely to an obscure pastor, whose future fame was undreamed of, to speed his studies, was rare generosity and a high tribute to his sense of Carey's worth. Carey went home "glad and lightsome." God had opened a new way before him.

## VII

In this first pastorate the missionary fire burned within him, and could not be restrained. His pastorate admitted him to the Ministers' Fraternal of the Northampton Association. Asked by the elder Ryland to offer a theme for discussion, Carey proposed, in careful terms from long rumination, that they should consider "whether the command given to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." The younger Ryland contradicted the widespread story that his father brushed Carey's topic aside with a rough "Young man, sit down. You're an enthusiast. When God pleases to convert the heathen, He'll do it without consulting you or me." But Thomas Wright of Olney, chief biographer of Ryland, regards the outburst as extremely likely from the vehement gruff Calvinist. Carey himself told his nephew and Marshman that he had received an abashing rebuke, and that the subject was dismissed. But not from his own mind. For years it had burned in his bones. He *felt* the world's darkness. Nightly he kept adding to his own world-map—the map which surprised Fuller on the wall of his workshop. He massed his data and cumulated his argument.

Once a question came up at a ministerial gathering about a small East Indian isle. Neither Hall nor Ryland, Sutcliff nor Fuller, could supply the information. Presently from a back corner, Carey reticently reported its location, size and nature, and the number and religious character of its people, to the amazement of the rest. He had schooled himself to such fact-search that he might take due survey of the Church's task and feel his Lord's full urging. His globe was his other Bible—a voice of loud appeal. His pupils sometimes saw their master moved to tears over a geography lesson, as pointing to continents, islands and peoples he would cry,



"And these are pagans, pagans!" Moulton was his Troas, where he ceaselessly heard Macedonia's entreaty. From his cottage windows he looked out unto the uttermost parts of the earth. He read the lives of Eliot and Brainerd, and thenceforward these, with Paul, were his canonized heroes.

"The Bible, too, now throbbed with new meaning. He saw it as the progressive unfolding of God's world-missionary purpose. The Old Testament, especially the later portion of Isaiah, shone to his cleansed sight with missionary prophecy, as the New with missionary adventure and achievement." He looked for effective lead to others, as to Fuller and Sutcliff. He laid the burden of his soul on all his brother ministers who would listen. They mostly regarded it as a wild, impracticable scheme, and gave him no encouragement. Yet he would not give it up, but took them one by one, till he made some impression.

In 1788 Carey went to Birmingham and there met Thomas Potts, a trader who had to flee for his life from New Orleans for having worshipped on Sunday with the Negroes and treated them as Christian brothers. Such a man and Carey soon plunged into talk of world missions, and Potts asked Carey to write a pamphlet to arouse and inform Christ's Church, offering him ten pounds towards its printing. This led to Carey's writing the famous challenge, which was finally to make itself felt irresistibly. We cannot follow the town pastorate in Leicester, where he had some of his most difficult experiences in the Harvey Lane church which Robert Hall was later to make famous. Carey saved the church for such a future. His sturdy life, in addition to all his other work, was phenomenal. Leicester at last learned that there was a prophet in its midst. Outwardly he had nothing in his favor. "He was short, poor, his hands seamed and stained by his stitchings, his appearance and manner a peasant's, his wig stiff and odious;

yet the people gathered as to one whose lips had been touched by the hot stone from the altar." The message transfigured the man.

Not content to preach seven times a fortnight in Harvey Lane, he went out to the villages and laid the foundations of churches in half a dozen of them, with many conversions. Then he was pressed into the secretariat of the Nonconformist committee, with its contest for the repeal of the Test and Corporation Acts. This brought co-labor with Dr. Arnold and John Howard the friend of prisoners and slaves. Carey also joined the coterie of the town's zealous scientists, with their modern Institute. One of its members, Priestly, had just set up Leicester's first lightning-rod—to the people a thing as impious as perilous. The master interest of Carey's life however was still the evangelization of the world, and his day was now to come. The Enquiry and what it led to must be left for another issue.

I had thought to cover the England period of Carey's life in this second instalment, but cannot find it in conscience to omit anything up to this point. It seems to me that this résumé of the life history of one of the most remarkable men whom God has raised up for the evangelization of mankind possesses inestimable value for our readers, by far the greater part of whom will not be able to see this volume. The formative and preparatory years are full of suggestiveness and cheer to young men who are struggling against adverse circumstances to make their way to genuine service. Here is a life that had everything in the way of obstacle. To be sure there was an altogether uncommon ability and brain power, but it was the unconquerable will that led to conquest, when once that will had been brought into subjection to the Saviour. Such a life cannot fail to be an inspiration to all workers for God, in the homeland or in foreign mission fields. The study has been a wonderful refreshment to my own spirit.

(To be Continued)



THE SCENE OF CAREY'S BAPTISM AT NENE



## An Experiment in Service

BY GEORGEOLA WHIPPLE

*This excellent presentation of the enlarging work at Judson Health Center is the commencement essay of Miss Georgeola Whipple, Yonkers High School, 1923. The constructive value of such a theme being given before an audience of two hundred young graduates and several hundreds of their friends is incalculable. When one considers the almost useless subjects around which words are ordinarily written by "sweet girl graduates," this is a step far in advance. Miss Whipple is now at Alfred College.*



SERVICE has come to be one of the most commonly used words in our language. We are realizing as never before our obligation to our suffering and oppressed fellow men. In certain parts of every large city there exist wretched conditions which individuals and institutions alike are striving to change. Such an experiment in service I am going to tell you of.

Just on the border line between aristocratic old New York and one of the most congested districts of the city stands the Judson Memorial Church. A pioneer among institutional churches, it long ago gave itself, without regard to creed or color, to the work of bettering the condition of the people of this district. Every available space in the large building, save the beautiful auditorium, is thrown open daily, from morning until night, to provide gymnasiums and club rooms where, under trained leaders, children and young people are taught the best American ideals of living, self-control and fair play.

But one great need remained unsatisfied. Everywhere the workers heard the cries of little children and babies, sick and suffering. A survey revealed that out of every hundred babies born, but five survived the first year; that the physical condition of those left was such that in all probability many would become degenerates, an economic waste, if not a menace to society; that there were 9,000 children of pre-school age without medical attention; and that the only public health facilities in this district of over 44,000 persons were a tuberculosis clinic and a milk station with two nurses.

Two small rooms in the basement of the church were fitted up as a children's clinic, with Dr. Eleanor A. Campbell in charge. Possessed of a thorough medical training, unusual executive ability, a spirit of love, and a beauty and charm of personality that is irresistible, Dr. Campbell had, as a young girl, dedicated herself and the wealth that she knew would sometime be at her disposal to the work of healing among the neglected poor. A few weeks' trial clearly demonstrated the need of more spacious quarters, and steps were taken toward their realization. A year and a half later, incorporated, with a representative board of managers, a competent staff, and a separate building adequately equipped, with the Milbank Memorial and Rockefeller Foundations, as well as other institutions and private individuals, as contributors, the Judson Health Center began its mission of service—a veritable "oasis" in this "health desert."

Dr. Campbell gives freely of her time and skill. There are upon the paid staff thirty-three trained workers, while the voluntary staff numbers twenty, some of whom are distinguished specialists. General medical clinics

are held for men, women and children; and dentists and ear, eye, nose and throat experts are kept busy. In 1922, the first year of its existence, nearly 15,000 examinations and treatments were given. In addition to the clinics, classes are held for the mothers and children in cooking and nutrition, hygiene and the care of mother and child. Since almost the entire population of this district is Italian, and many of the mothers speak no English, most of the talks are given in their native tongue.

But the chief interest to the visitor to this health cen-



KINDERGARTNERS AT JUDSON MEMORIAL

ter lies in the two day-nurseries, one for babies and the other for children of pre-school age. Only mal-nourished and seriously undeveloped children are admitted. Since little permanent good can be accomplished without the cooperation of the mother, she is required to attend the classes once a week, and make a reasonable effort to apply in her home the knowledge thus gained. At stated times she must help the dietitian prepare the children's food for the day. From eight-thirty until five o'clock registered nurses and helpers give the little ones such care as the daily charts indicate is necessary. For the pre-school children a nursery school teacher, graduate of the Mather Training College, Manchester, England, assists the nurse. Here the children are trained not only in health habits but in self-reliance and helpfulness. Each child has his own loved symbol—perhaps a little yellow chicken, a red choo-choo or a pussy—with which all his belongings are marked, from the little slip he dons in the morning to the space over the hooks on a long white enamel board where his own towel and tooth-

brush hang. Cleanliness is one of the strict rules of the nursery, and during the day there are frequent processions to the water bowls for a period of scrubbing, from which shining faces and hands are lifted for the smiling approval of teacher or nurse. Besides learning the usual instructive songs and games, the children are taught to tidy up the nursery with little brooms and dust cloths and to put away the toys. At meal time the older ones, in turn, proudly bear the aluminum plates of specially prepared food from the door of the diet kitchen to their little companions, seated at the tiny tables, and as proudly carry back the empty plates. Many are the stories the mothers tell of their helpfulness at home and their efforts at cleanliness because teacher wants it.

Fresh air and sunshine are the health workers' greatest assets. Far above the dirt and noise of the city streets, on the roof of the building, a playground has been fitted up with sandpiles, slides, swings and seesaws. Here, when weather conditions are favorable, the babies sleep in their little white cribs, and here the nursery children romp and play. When afternoon nap-time comes, each little one cheerfully brings to its appointed place his own stretcher-bed, which he sets up with the help of the teacher. Each child is wrapped in his gay blanket, which is brought in a brightly painted wagon, drawn by one of the older children, and soon refreshing sleep is combining with nutritious food and God's glorious sunshine and fresh air in the miracle of healing.

But the sun does not always shine upon the roof playgrounds even of health centers; and therefore a New York Rotary Club has installed in one room a "quartz lamp," which generates the Alpine sunlight that has been found to be so beneficial to diseased bones. This same Rotary Club provides a physio-therapist.

Field workers supplement the work of the Health

Center by going into the homes and in a spirit of loving equality showing the mothers how to care for themselves and their babies, how to prepare the simple foods best suited to their children, and how to improve the wretched living conditions in their homes. Last year 26,000 such visits were made.



HOME ECONOMICS—JUDSON MEMORIAL

Thus, through the various channels which love has cut into this desert, there are flowing from the oasis healing streams. Already springing up can be seen tiny blossoms of better babyhood, growing plants of health knowledge, which will in time convert this gray waste of humanity into a garden spot, blooming with vigorous manhood and womanhood.



A GROUP OF THE SCHOOL CHILDREN AT JUDSON MEMORIAL



## A Month of Field Work in South China

BY EMANUEL H. GIEDT OF KITYANG



URING the past four weeks the writer experienced some of the joy of the Seventy on their return from an extended preaching tour. What one sometimes undertakes with fear and trembling at the outset often proves to be a blessing in disguise. So it was on this occasion.

On leaving home to go into the country for such a trip one expects to find filth, ignorance, disease, superstition, unbelief, indifference, long trudges in the hot sun, and a lot of other unpleasant things; and in these respects one is seldom disappointed. Fortunately, there are just as many bright spots in such a dark prospect, not least of which are the infinite patience, the enviable cheerfulness, and the incurable hope exhibited by many of the Chinese who are doomed to a barren and sordid life. All this may be born of ignorance, but when one sees the wretched, dark, and dingy one-room huts in which many families must spend their lives, and when one remembers their cheerless toils, which are not even mitigated by a day of rest in seven, then one is inclined to think that if we Americans were obliged to live on that plane we should curse God and die. But our Chinese friends do not look at it that way; in spite of the sordidness of many of their lives they still have an unquenchable desire to live, and they even enjoy life while they live.

Belonging to this Kityang field are 42 out-stations, 11 of which are in the Weichow district halfway between Swatow and Canton. These are nominally the mission stations of our Kityang native home mission society, but they likewise fall to the writer's supervision and require an annual visitation. The remaining 31 stations are located on or near the north and south branches of the Kityang river and their tributaries, all within a radius of 30 miles, though most of them are within half that distance. Kityang is at the head of steam navigation, being served fairly regularly by a half dozen steam and oil burning launches which make daily round trips between here and Swatow. But to reach our out-sta-

tions one must take a river row boat and sometimes walk a few miles from the nearest point on the river to the country chapel. There are said to be about three thousand of these boats on the two forks of the Kityang river. They have arched rain-proof roofs woven of bamboo and leaves and are generally kept quite clean. Every missionary has his or her traveling outfit, consisting of a light, thin mattress, a folding cot (not always necessary), a mosquito net (very necessary), and a convenient food basket with several trays or superimposed boxes for provisions, dishes, etc. These are always kept in readiness, and when the tide is just right (for we have a daily five-foot rise and fall of the tide here) the missionary



TRIPLE GRAVES AT KITYANG

takes leave of his family or friends and sails away. In the case of the present writer this is very simple and easy as our back gate opens right on the river, and the boat is waiting at the gate.

My first trip during the period under consideration was a short one to a station only about five or six miles distant and called Hua Ch'eng, meaning "peaceful clearness." This was one of the first stations opened in the Kityang field by our senior missionary, Dr. Ashmore, some thirty or more years ago. It is likewise one of our strongest and foremost out-stations, reporting a church membership of 55 in 1922, and has been self-supporting for many years. They likewise have a fairly strong school with 60 pupils enrolled in both lower and upper primary grades. Sunday morning, September 30, after the usual prayer meeting which always precedes our Sunday services, the writer preached on the subject "The Prodigal's Return," and at the close of the "big worship," as the Chinese call it, he had the pleasure of baptizing one of the schoolboys, a young woman, and a middle-aged woman. Practically all of our out-stations have Sunday school services in the afternoon, but whenever I visit them they usually take time only to read the Sunday school lesson together and after that we have communion service.

On Friday of that week I set out, accompanied by a native field evangelist, to visit several of our most distant out-stations 25 to 30 miles up the south branch of the Kityang river. Saturday noon we stopped for a short call at our chapel in Mi Ou (Cotton Lake), an important river port and market center. Beginning with an interesting history which led to the securing of a pagan temple for a Baptist chapel, our church at Mi Ou



KINDERGARTEN AT KITYANG





REV. E. H. GIEDT AND FAMILY

has had a somewhat checkered career and is rather weak now. Saturday evening we arrived at Kim Khe, meaning "golden hole." Here we have another strong, self-supporting church and school, the first to be opened by Rev. Jacob Speicher in the Kityang field 28 years ago. This church reported 71 members in 1922 and has at present a lower and higher primary boys' school, with a total enrolment of 150 pupils, and employs six teachers. The fact that this church flourishes so is due largely to the able leadership and constant care of Rev. Lim Siau Hun, pastor of the church and principal of the school. It is his home church and school and he gives his entire time to the combined work of the two. Sunday morning, October 7th, the local pastor led the prayer meeting, while I preached to a large congregation on "The Cost of Discipleship," and thereafter baptized two of the boys and one of the teachers of the school. In the afternoon the field evangelist presided over the communion service.

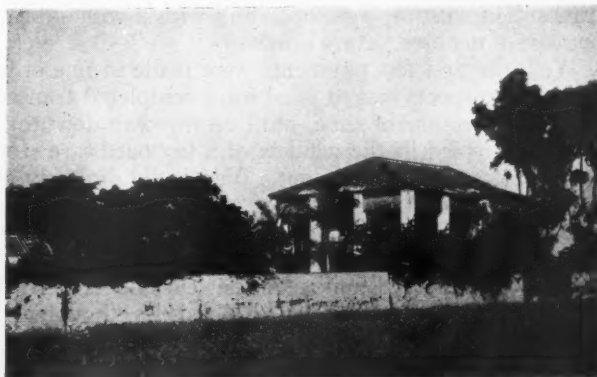
Monday and Tuesday were spent in visiting the homes of church members and others in the surrounding villages. One could relate many interesting incidents of these pastoral calls, but time and space do not permit. In one village the younger children had never seen a foreigner and at first superstitiously refused to accept Sunday school picture cards which I passed out along the way, but after a while I didn't have enough to go around. In these outlying villages one seldom finds people who can read tracts in their own language, yet we left some wherever there was likelihood of their being read. I was very much impressed by the good tact and ability with which the two pastors presented the gospel to unbelievers.

Wednesday morning the field evangelist and I moved on to another station at Li Ou (Carp Lake), only about two miles from Kim Khe. Our church at Li Ou is not very strong, but we have a lower primary school there with over 40 pupils and the opportunities for future development are good, as the town is a busy market center. On our arrival at Li Ou we found that a petty official had arrested and whipped one of our church members from another station on a trumped up charge of

murder (actually committed over twenty years ago by the father and uncle of this man), only to extort about \$100 from the man. We were rather amused, however, to find that as soon as we suggested making investigations the official at once released the man without a cent of "reparations." After two days of pastoral calls and personal work at Li Ou we had a rather full day on Friday in the same kind of work in the villages around Ch'iang Mui (Excelling Beauty), where we also have a congregation and lower primary boys' school with over 30 pupils. These, along with their teacher, all dressed in white uniforms, came out some distance to meet us with trumpets and drums, and they accompanied us all day, thus helping to get a crowd together in every village, while we made the best of our opportunity to speak to the people and distribute tracts.

Saturday the evangelist and I parted company, he remaining at Li Ou over Sunday, while I went on another ten miles to Peh Tsui Tsai (White Water Falls) about a thousand feet above the river valley in a range of mountains. The people up there are all engaged in raising a special brand of tea on hundreds of steep terraces on the slopes of the mountains. I got there before noon and spent the afternoon with the local teacher-preacher, making pastoral calls in the several villages hidden away among the hills. That evening we had a meeting for examining 17 candidates of all ages for baptism—14 of whom were accepted and baptized Sunday morning, October 14, after the usual prayer meeting led by the preacher, and a sermon by myself on "First the blade, then the ear, then the full grain." Communion in the afternoon completed the work of that trip, and after a short visit with the Bjelkes at Hopo, I returned home on Tuesday.

Friday found me on my way again to Pu To Liau (Rich Pocket Hut), a station 12 or 13 miles from Kityang. After an hour's walk from the river to our chapel early Saturday morning breakfast tasted much better, and we still had the whole day for calling in the several villages round about Pu To Liau. Our church at this place likewise had an interesting early history when 22 years ago Dr. J. M. Foster opened that station. For a long time the church was threatened with disintegration, but



RESIDENCE OF REV. AND MRS. E. H. GIEDT

within the past five or six years it has steadily grown and is now nearly self-supporting. The church membership is still small, but the school has grown so that they now have 110 pupils enrolled in lower and upper primary

grades. Sunday morning, October 21, I preached on "What shall I do with Jesus?" and after the sermon two of the older students joined the church by receiving baptism, bringing the total membership up to 24.

Thus, during these four consecutive Sundays it pleased God to let His servant rejoice in the baptism of just 20 converts. Then, on the last Sunday Rev. Lo It Ts'ai, pastor of the Kityang central church, baptized 9 boys

and one of the teachers of our grammar school and 4 girls of the girls' school. At the same time the field evangelist baptized several persons at Li Ou. This brings the total of baptisms during the past four weeks up to just about 30. Of course, we do not harvest thus thirty-fold every month of the year; rather, this was a very exceptional month. However, we thank God for these victories and take fresh courage for the future.



## A Tent or a Bungalow?

BY F. A. AGAR, D.D.



SOME friends have asked me to tell our church members a little story, so it must be done even if it does sound like a very foolish little tale—until you come close to the end of it. So let the imaginative story speak for itself.

Let us suppose that in my early manhood, when I was married, I bought on the instalment plan a very ample and usable bungalow, with some very fine verandas around it that gave me splendid visions of wide reaches of lands full of wonderful prospects which I meant to enjoy with my bride for the rest of my life. Also there was a very nice green lawn which delighted my sentimental Irish soul. Yes, the weekly payments that had to be made to complete the transaction were rather heavy and did exact a real measure of planning and stewardship, but nevertheless I entered into the transaction with my eyes open and with a willing heart because of my love for my bride.

Well, the first few payments were made in fine order and the prospects looked good for a completed transaction in the course of time, until on my way downtown one day I spied in the window of a big hardware store a very attractive-looking tent. Yes, it did draw my attention because it was made of green-striped canvas of very excellent grade, and we poor Irish are always so very sentimental. So I went in and talked to the merchant, and he of course recommended the tent and extolled its usefulness, and did put some emphasis on "how nice it would look set up with some green grass around it." But I told him it could not be paid for just now as I was under some other obligations. That did not deter him from pushing the sale, for he said my credit was good and I could pay for the green-striped tent on the instalment plan. So I told him to set it up on my lawn beside the bungalow, and then and there I paid him some cash to make it a good deal.

The next day when an instalment was due on the bungalow I could not meet it because my money had been put into the tent. Each week thereafter the same trouble occurred because always the payment on the tent came due before that on the bungalow. In the months that followed I was in hot water all the time, and it would not do to tell of all my troubles. They were, however, so many that it was very evident *the tent should not have been purchased until every obligation on the bungalow had been met*, for the resultant troubles spoiled the joy of the tent as well as the possession of the bungalow. Oh, if only I had not bought the tent, for then my bride would have soon possessed the house, while now—well, let's not go into any more details about what followed. Only all the neighbors called me bad names, which of course we will not print for you to repeat.

Some very interesting information can sometimes be obtained from a careful, common sense examination of church statistics. For instance, more than a fourth of the money raised by our local Baptist churches for beneficences or "other objects" evidently finds its way outside of denominational channels, which is virtually buying a tent. In some churches it is upwards of fifty per cent of the total money raised for all purposes other than for current expenses. A recent case came to my attention where a sum running into many thousands of dollars had been raised and paid to one object outside of the denominational life, and the total paid during seven months for all denominational purposes was only about half as much.

The tent with the green stripes seems to be in constant evidence in many a Baptist church, and in consequence the denominational bungalow is in sad repair and in danger, because our money is going into the tents instead of where it wisely belongs.

(This story with a moral seems to be particularly in place as we begin a new year.—Ed.)





## THE EDITOR'S POINT OF VIEW



### Christ's Teachings in Business

A significant event took place in the West End Presbyterian church in New York on the last Sunday in March. The pastor, Dr. A. Edwin Keigwin, unveiled a bronze tablet bearing the inscription, "*We believe that business principles should conform to the teachings of Christ.*" He urged that this motto be adopted by business men of the congregation. One member announced later that he would order twelve of the tablets to be installed in his office and in the offices of his branch establishments. The idea of placing this motto where it would constantly meet the eye of the man of business has been approved by many business and professional men who were consulted by Dr. Keigwin. He believes that its general adoption would result in a business renaissance. There is no doubt that great good would result. There is contagion in constant contact with such a reminder.

One of the most hopeful signs of the times is the fact that attention is being increasingly directed to the teachings of Jesus Christ as the basis of true life in all its spheres of activity. Never were these teachings so much needed. Never were they so influential, not only in our own but in the non-Christian lands. Testimony is abundant from China and Japan, for example, that in the opinion of the leading statesmen and educators the hope for the future of their countries lies in the adoption of the principles and precepts laid down by the Master Teacher. The effort to put these principles practically into business is worthy of all support.

Nor is it out of place to suggest that these teachings of our Lord should not only be made operative and controlling in business, but that they should also be made known and effective in the churches. That this needs to be done few will deny. Nor can any deny that if it were done, our churches would speedily take on a new character and assume a place of power in their communities which now they do not have. Let us change the motto and hang it in every meeting house, so that the members should constantly be confronted with these words: "*We believe that the Church of Christ should conform to the teachings of Christ.*"

That would not seem out of place or reason, surely. But if it were done, it would solve all our problems, financial, moral and spiritual. Church and missionary deficits would disappear, pure and undefiled religion would be revived, the world would honor the church, sinners would be converted, and the reproach would be removed, "Why call ye me, Lord, Lord, and do not the things which I say?"



### The Milwaukee Convention

In this issue MISSIONS joins the Baptists of Wisconsin in their invitation to Northern Baptists to attend the forthcoming Convention in Milwaukee. Dr. Hobson,

pastor of the First Baptist Church of that city, has sketched for us in a comprehensive way the history of the Baptists in Wisconsin and Milwaukee, the present conditions, and the outlook. He has also told us what we desire to know about a city of unusual charm, and the illustrations add in revealing its substantial and attractive character. We congratulate the Baptists of Milwaukee on having such a goodly dwelling place, and on the sturdy way in which they have contested against great odds in a changing and shifting population. We sincerely trust that Dr. Hobson's closing expression of hope as to what the Convention may mean to the city and state will be fully realized. Only so can it make for the advance of Christ's cause among men.

We rejoice also in the call for a day of prayer immediately preceding the Convention. We publish elsewhere President Shank's statement in regard to it. Nothing could be more fitting than such a preparation for the Convention, which will have important matters to consider and act upon, and will need a constant sense of the presence of God and the guidance of His Spirit. "If you have faith," said the Master, "you shall ask what you will, and it shall be done." And not only is this day to be observed by special sessions in Milwaukee. Why should not the members of our churches throughout the land remember in special prayer on this day the Convention, the missionary work of the denomination, and above all the supreme need for a spiritual quickening in all hearts? Perhaps at twelve o'clock there might go up a mighty volume of believing prayer for an outpouring of the Holy Spirit at Milwaukee that should bring a pentecostal blessing upon all our churches. Nothing that could be said or done in the Convention would compare with that in power to meet the need of the world today. We have plenty of mechanism and program-making, what we need is divine power—and that is promised in answer to prayer. Let us envelop this Convention in the atmosphere of prayer. That is the divine solvent of problems.



### An Effective Method

The Church School of Missions is achieving such conspicuous results and the reports of success are coming from so many churches that special attention may well be called to this effective educational method. The psychology in this method is sound. It is not the casual but the concentrated interest in missions that the local church most needs. A periodic or an accidental emphasis upon the importance of the missionary enterprise cannot be expected to arouse the conscience of the individual church member; but a well planned program of missions which includes all grade groups from juniors to adults and calls for concentrated and sustained attention over a period of weeks, impresses upon the individual and the church the real significance of missions. What



we most need after all is not the arousement which awakens momentary support, but deep and strong convictions which quicken conscience. Unusual results have already attended the introduction of the Church School of Missions. The deepening of missionary interest, the increased sense of personal responsibility, the fine response to the appeal for life service, and the increased giving to the missionary cause—all this is evidence of such a character that we do not hesitate to recommend strongly that all of our churches which have not already done so, study the possibilities of fruitful missionary education inherent in this plan.



### A Story with a Moral

The story which Mr. Hayne is telling in "Highways to the Friendly Heart" should have thoughtful reading. Francesco's brothers and sisters are here by the hundreds and thousands, and this authentic record of incidents in the life of a young Italian immigrant who became a Baptist home missionary is published with a desire to further the development of a sympathetic attitude toward the foreign-born as they struggle in the face of great odds to adjust themselves to new-world standards; many of them losing their way in the maze, and many of them, like Francesco, making worthy contributions to the building of a Christian America.

A point in the narrative which should not escape notice is the part played by the two American pastors who gave aid and sympathy to the young foreigner as he was struggling upward. What an unforeseen result, and how glorious for the Kingdom, came from that effort of the minister who could speak no Italian, yet who felt that he must and could do something for the waiting people, in the absence of their native leader! The deeds of such faithful ministers are not often matters of publicity, but verily the doers of them have their reward.

The story also makes it clear that there rests upon the pastors and members of all our churches a direct responsibility for surrounding the newcomers with an environment of Christian sympathy and helpfulness. Nothing so helps to create this as simple neighborly acts of kindness and a courteous recognition. Americanization, as we shall sometime learn, is not a matter of teaching English to foreigners, though that is often an open sesame and aid, but goes much deeper, and involves what Jesus means by love to neighbor, with all its implications and applications. The story of Francesco is full of suggestion and inspiration.



### The Canadian Baptist Missionary Jubilee

Baptists of North America within recent years have celebrated three important anniversaries, the Judson Centennial in 1914, the Woman's Society's Jubilee in 1921, and the Publication Society's Centennial only two months ago. Two others, similarly significant, are on the way, the Woman's Home Mission Jubilee and the Home Mission Society's Centennial. Now comes the Foreign Mission Jubilee of the Canadian Baptists. As this issue goes to press our Baptist neighbors across the border are commemorating the fiftieth anniversary of

the Canadian Baptist Foreign Mission Board. A three day celebration has been arranged, April 7-9, and the program includes a special thanksgiving service, an elaborate pageant and a coronation service. Among those participating are missionaries from India as well as outstanding Indian leaders, also Dr. J. A. Francis of Los Angeles and Mrs. W. A. Montgomery. On another page we publish the official greetings sent by the Board of Managers of our own Foreign Mission Society. We join with the host of friends on both sides of the border in extending hearty congratulations to the Canadian Baptists on the completion of fifty years of missionary service in India. Their work has expanded with the passing decades and today covers a field of twenty stations in an area just north of our own Telugu Mission in South India. A great work is also being done in Bolivia, South America. In India a large degree of cooperation with our own Boards has been achieved, of which the establishment of the Union Baptist Theological Seminary for the training of Telugu preachers and evangelists is the most recent development. With foundations so deeply laid, the Canadian Baptists may confidently look forward to the future of their foreign work. Although they are not large in numbers and are widely scattered over the broad expanse of Canada, nevertheless fifty years of missionary service have ably demonstrated that they are united in purpose and great in faith.



### Fellowship in Thought and Prayer

We have been deeply impressed by a little book with the above title, written by Basil Mathews and Harry Bisseker, with preface by Bishop Brent. It ought to be in the hands of the pastors and lay leaders in all our churches. If the principles of fellowship in thought and prayer which it sets forth could be put into operation in all the denominations, a religious revolution of methods would result, together with the spiritual revival for which prayer has so long been made.

First showing what is meant by Christian fellowship, what it requires and involves, as illustrated by the groups of earnest men and women who have already tested it in actual experience, proof is then given of its working results. These were wonderfully seen in the preparation for a quadrennial conference of the World Student Christian Movement, and again for the Edinburgh Missionary Conference in 1910. Details are given of the processes of preparation followed, in which corporate thought and prayer in fellowship disclosed the divine will, secured perfect harmony in planning and execution, and brought such blessing as merely human planning could not have achieved. The application of the method to local churches and all kinds of conferences and conventions is made plain. The preliminary session of prayer before the Milwaukee Convention is in line with this idea.

This method of preparation would in effect be the repetition of an early scene in the history of the church, when all together, in one place and with one spirit, waited upon God to learn His will, prayed and thought together until all came to unity of purpose in Christ, and still waited till the power of the Holy Ghost came upon them, enduing them for the service which was to begin the world's redemption.

## NOTE AND COMMENT

¶ This month sixty years ago Martin B. Anderson, when taking the chair as President of The American Baptist Home Mission Society, May 20, 1864, declared: "This country, individually and socially, must be saved; and, through it, the world. For this great event there is no power adequate but Christian truth, lodged as a vital power in the hearts of men."

¶ When our churches become schools of religion instead of chiefly preaching stations, we shall have a trained membership that will be able to give a reason for the faith it holds.

¶ Our attention is called to the statement in April issue, under the heading "Fifty Years Ago," that "Dr. M. G. Mason wrote of arrival in Bhomo," etc. Mrs. Harriet C. Stevens, now living in Brooklyn, writes: "It was Dr. Francis Mason who went from his field at Toungoo to see what affinity there was between the Kachins and the Karens for whom he had labored for over forty years. And he was my father and I was living in Prome at the time of his going to Bhomo, and saw him on his return sick with the fever he there contracted and from which he died in Rangoon on March 3rd of that year, these facts are burnt into my memory." We are grateful to Mrs. Stevens for the correction, placing the honor of a sacrificial service where it belongs.

¶ Great Britain and Mesopotamia recently signed a new treaty, Article XII of which reads, "No measure shall be taken to obstruct or interfere with missionary enterprise or to discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government." Thus the ancient land of Mesopotamia, which played so prominent a part in Biblical history, now opens the door definitely to the missionaries of Jesus Christ.

¶ It is aptly said by Secretary Hill of the Department of Missionary Education that "the missionary speaker is the telescope that brings facts from afar, while the mission study class is the microscope that makes these facts visible and shows their relation."

¶ The growth of Christianity in Korea constitutes one of the amazing stories in the history of the Christian church. Thirty-nine years ago the first Protestant missionary landed in Korea. There were probably only half a dozen Christians in the entire country at that time. Today the Christians number more than 300,000, organized into 3,400 churches, with 20,000 pupils in mission schools and 250,000 patients treated last year in mission hospitals. These churches are supporting 16 of their own missionaries who are at work in Siberia, Manchuria and Shangtung.

¶ Hon. Corwin S. Shank, President of the Northern Baptist Convention, accompanied by Mrs. and Miss Shank, sailed for Japan on March 21. He expects to return to America in time to preside at the Northern Baptist Convention at Milwaukee. He went to Japan at the invitation of the Foreign Mission Society as a fraternal messenger from the American people in general and from Northern Baptists in particular, to convey to the Japanese greetings and sympathy in view of the disaster which occurred in that country in the early fall. Mr. Shank will also serve as a member of the special commission to consider with the Japan missionaries the various problems in connection with the reconstruction of missionary work. He is making the journey entirely at his own expense.

¶ It is reported that the Vatican in Rome will soon have a high power broadcasting station installed whereby it will be possible to spread the word of the Pope to millions of persons all over

the world. The Lutheran Church in America is wondering whether this does not constitute a big incentive to complete a fund to establish a Lutheran broadcasting station in St. Louis, and thus bring a Lutheran message to an immense American audience, including many who have no church connection.

¶ A special cablegram to the *New York Times*, dated Tokyo, March 1, says that six months after the earthquake three-fifths of the devastated area of Tokyo has been rebuilt with shacks. Tokyo is rapidly forging ahead, anxious to resume her proud place as the capital of the empire, and new shacks are springing up everywhere in endless rows of bright woodwork. The people have rebuilt their homes on their own initiative, without help from the government. Several thousand sufferers, unable to finance rebuilding their homes, are still living in barracks and tents provided for them by relief organizations, but are gradually removing to the suburbs. The dispatch corroborates what Dr. Franklin says of conditions in Yokohama and Tokyo.

¶ At the last meeting of the International Missionary Council, Mr. J. H. Oldham, one of the secretaries, reported that 90 per cent of all educational work done for Negroes in Africa had been accomplished by missionary effort.

¶ Recent statistics covering the religions of the world show the following: Christian—Protestants, 172,000,000; Roman Catholics, 273,000,000; Greek Catholics, 120,000,000. Total Christians, 565,000,000. Confucianists, 301,000,000; Mohammedans, 222,000,000; Hindus, 201,000,000; Buddhists, 138,000,000; Animists, 158,000,000; Shintoists, 25,000,000; Jews, 12,000,000; others, 15,000,000. Total non-Christians, 1,072,000,000. Grand total, 1,637,000,000.

¶ What is said to be a tradition of 1,000 years was broken when a woman was permitted for the first time to address a congregation in an English cathedral. On February 9, Lady Baret of the London School of Medicine for Women was introduced by the Dean of the cathedral and the Bishop himself was also present.

¶ It is suggested by an educational director that the initial place to begin the Americanization of the immigrant is on board the immigrant ship to this country. That is the time, he says, when the immigrant is most receptive and impressionable, and is also his only time of idleness. The week or ten days on ship, with lectures illustrated, simply written pamphlets, and general discussions conducted by the lecturer, might be made of the greatest educational and inspirational value. The suggestion is worthy of consideration.

¶ After two and a half years in Peking, Mr. Frederick W. Stevens, American representative of the International Banking Association for China, said, "In China there is not a single organization or a school of importance that aims at moral improvement or that is calculated to bring it about which is not traceable in its origin to Christian missions."

¶ Two interesting contributions that have to go over to June issue are a bright report of the Telugu Mission Conference, by Rev. S. D. Bawden, of the Erukala Industrial Settlement, and a sketchy letter from Rev. F. N. Smith, of Yachow, West China. The latter indicated the brave spirit in which the missionaries faced a prospect of further appropriation cutting, but there was a question mark as to what the consequences would be. Then we have also a report of the South China Mission Conference at Swatow from Mrs. J. H. Giffin. Something to look forward to.

¶ On December 20, *World Call*, the international magazine published by the Disciples of Christ, had the biggest subscription day of the year. More than 1,000 subscriptions were received at the circulation manager's office. *MISSIONS* should be able to report many days of that kind.



# Highways to the Friendly Heart

BY COE HAYNE

## II. THE OPEN ROAD

**T**HE little Italian mission in Haverhill exerted an influence over Francesco that he could neither explain to himself nor resist. The following Sunday afternoon found him looking through the window to see what chance there was to slide in unobserved. His astonishment was great to see a well dressed American building a fire in the stove. Barone was not in sight, and he soon learned that the man whom he had persecuted in Italy was out of town for the day. Francesco's regard for the proprieties led him to debate with himself whether or not to offer his assistance as a fire-builder. The American was a clergyman, without any manner of doubt, and Francesco in all of his experience had seen no ecclesiastic perform such menial service before beginning divine services. Servants always could be employed to do that in his native land. Certainly this man had a desire to serve the people out in the street who, like himself, were not of his race, but were aliens, and total strangers at that. He hesitated no longer. He made an acquaintance with a Baptist minister that grew into a friendship that was a vital and determining factor in his life.

Francesco will not forget the service he attended that day. The minister could speak no word of Italian; few in the audience could speak a word of English.

There is a language of the heart readily understood. The English-speaking pastor used it and won attention. First he drew a large circle upon the floor and by signs conveyed the idea that it represented the whole world. Then he drew the outlines of the Eastern Hemisphere and located therein Jerusalem. At this point upon his map he drew a cross and there he paused. He had reached a point where he had not the vocabulary to carry him forward. Silence came upon the meeting.

"Now you *battete*," he invited. It was his desire that the people should say anything they pleased, hoping that the symbol which he had drawn might start a religious discussion.

Greatly to the minister's surprise the Italians laughed heartily, though not in a way to offend. Later he learned that he should have used the word *parlate* (talk) instead of *battete*, which means to strike, or beat with the fist. The minister's evident desire to help more than made up for his deficiencies as a speaker for an Italian audience. As for Francesco, his interest in the mission had been increased by the wholehearted efforts of this pastor to make himself understood. He was destined to wage bitter strife against his own growing interest in the gospel, as well as against the missionary, Alfredo Barone.

That Francesco now dared attend Barone's mission when Barone was present indicated a transformation of some kind; at least some of his fears had vanished. The first time Francesco heard Barone preach after the boy had abandoned the idea of attending the service disguised, he stood up at the end of the sermon and hurled at the preacher a torrent of questions, some of them

invective in character. Did the preacher believe in papal infallibility, the efficacy of prayer to the Madonna, the power of the saints as personal advocates? His soul was in turmoil as he challenged the missionary to prove that he was not a heretic.

Barone answered the boy kindly. "The hour is late and to reply to all of your questions would keep us here until morning. May I see you after the benediction? I know that you are honestly trying to discover the truth."

After the service the boy resumed his conversation with the missionary; he then followed the minister all the way to his home, but refused the invitation to enter Barone's house through actual fear that some harm might befall him there.

Francesco became very active now in soliciting the



FRANCESCO SANNELLA

attendance of other Italian young men at Barone's meetings. He even went so far as to resume friendly relations with the cousin who had locked the food in the ice chest, in order that he might obtain his help in overcoming the Protestant missionary in argument. Seven young Italians joined Francesco; the eight boys attended the mission regularly with the purpose of entrapping the missionary in his sermons and confounding him with their questions. The result was a Bible class; every night the preaching service was followed by Bible discussion.

Francesco became a regular caller at Barone's home. One night he was given a Catholic Bible to read. It bore the imprint "Venetiis Apud Nicolaum Pezzana, 1706." In this book he found recorded the ten commandments and he experienced a thrill of dismay when he discovered



that the commandments as he had learned them in a catechism did not correspond with the commandments as recorded in the Bible recognized by his church as authentic. He noted that one commandment—the second—was a new one for him. That the teachers in his church should have omitted the second commandment from their catechism was a neglect which now aroused his suspicions. He began to do some thinking for himself. Why had the teachers in his church omitted one commandment from the catechism and to cover this omission made two commandments out of another? Was not the second commandment plainly recorded in their own Bible? How much further had these teachers of his youth led him in error? He determined to find out. Barone advised him to read the Bible. The task once begun gripped him with its mighty interest; he gave himself insufficient time to sleep. Dawn often overtook him before he closed the book to snatch two or three hours of slumber before the working hours began. This was a time of soul upheaval, of physical and mental unrest, of constant seeking for light and peace.

One night Francesco and Barone talked of Italy. Barone spoke of his early missionary journeys and recalled his one visit to San Sossio. Francesco heard a recital of the encounter Barone had with a group of boys on the outskirts of the town and of his miraculous escape from injury; then Francesco's regard for the missionary prompted him to tell of the part he had in the stoning of the itinerant preacher, as the leader of the gang. Wonderingly the boy heard Barone laugh good naturedly. This fresh evidence of the kindness of the missionary's heart touched the young immigrant deeply, the more so when the missionary called his wife into the room to request her to bring refreshments and sit with him and his guest while they talked of the old days in Italy.

Barone was wise and gentle in his instruction, realizing that ideas could not be rooted out of the thinking of this serious-minded Italian at once; the youth's preconceived notions must be bathed in other ideas, richer in content and more life-giving in their potentialities. No sacred influence of the past was held up to ridicule. Like the teacher in the night school, Barone recognized and made available the spiritual background that was Francesco's. He assailed no past teaching but reinforced the good in that teaching by the fulness of the gospel as he had come to understand it. It may be that only the foreign-born wholly understands the foreign-born and in any transformation, social and religious, best knows how to prevent the soul-life of a foreign-born brother from tumbling into the dust. Fortunate is it for the Kingdom when members of families long established on American soil have learned how to deal sympathetically with those who scarcely know how to spell out the simplest legends on our national signposts. The road to the heart of America is the road called Brotherhood and it is paved with the gold of Christ's gospel.

Francesco's seven young Italian companions became students of the Word. Barone's Bible class became the scene of eight complete surrenders to the living Christ.

The writer would be unfaithful as a narrator of the events that occurred during these constructive days should there be no record of the brotherly services of two of our Baptist pastors in Haverhill. Their good words and guidance during this formative period in the life of Francesco will never die.

In time Francesco was baptized; in time his seven companions were baptized. They had come to scoff; they remained to see and to choose the way that is Christ's.

In distant Italy word reached Liberatore of his son's freedom from the traditions of his people, and his sorrow was great. Francesco had sent the startling news, requesting a father's blessing. The following letter came in reply:

*Dear Son:* Today, 1st of January, my soul has been embittered by reading your letter that you and a good number of our townspeople who live in Haverhill, Mass., have enlarged the number of the Protestants. Bravo, Francesco! Even this curse has fallen upon my house: the excommunication! Woe unto you, my son; woe unto you! What good can my blessing, which you crave, bring to you? Why do you cause such sorrow to me? What ruin is upon my house! What wrath of God is against us all! What benefit can you derive from another religion? Only the perdition of your soul!

I thought that something must have happened when you wrote me that you were in the company of a minister who delivered a speech at the commemoration of the death of King Humbert the First before a large gathering of Italians. That minister is he who once was in Calitri and used to go to Trevico. In the year 1895 he came even here in S. Sossio where he was stoned. How has the Devil brought him there? Good-bye the fame and the glory that you have acquired among every person in our town because of your constancy in behalf of our family. What shall be my answer from now on to the question that the people will ask me, saying, "Is it true that your son has forsaken you now?"

Watch out, my boy, and consider. Let us walk in the ways of our ancestors. Let us go the straight road and good will come unto us. I would like to know from you how the false and pernicious doctrine that you profess has been introduced. Certainly by Martin Luther, that celebrated orator who, because it was denied by the priest to marry, went around preaching a false religion. So, my son, repent and believe the way we have taught you.

With what courage shall I send to you Salvatore, my other son? With the result that you shall lead him in the perdition with you amidst the false gods? My conscience will never permit me to undertake such a step. My paternal blessing be with you.

To this letter the son answered:

*My beloved father:* Why such ruin, such loss of honor, such loss of fame, and such a curse? Have I brought these upon our home? What faults have I committed? Father, my beloved father, the name is so dear, so sweet, so precious to me, that it is forever on my lips with a profound sense of veneration. So precious is the name of father that it brings to remembrance a name above all other names: our Divine Father of all. That Heavenly Father who, through Jesus Christ our Lord, has taught me to love you and to help you. He has inspired in me simplicity, goodness, faith, hope and charity for all mankind. That Heavenly Father who, according to the teachings of Christ, is Spirit and Truth, and those who worship Him must worship Him in spirit and truth. It has been by His grace that today I am what I am. What a change has come to me!

During the three years that I have been in America, and even when I was in Italy, my heart was vexed; in it hatred and *vendetta* were bred against those who have caused our downfall and our ruin. But God has come to my help. He is my refuge. I have laid all my troubles at the foot of the Cross, knowing that "Vengeance is mine, saith the Lord." My very life is in His hands. I am so happy now that in the place of wrath, hatred and *vendetta* I have acquired humility and love and I am ready to forgive all our enemies. With this spirit, even though you forsake me, hate me, curse me and mistreat me, I will endure it all in the name of Him who has died for me. Moreover, I will

love you more, and do more for you than I have ever done in the past. If the people of S. Sossio will denounce me, will curse me, will persecute me; and if the priests will hate me and excommunicate me, and if all my friends will forsake me, I will say with Jesus and with Stephen, "Father, forgive them; for they know not what they do."

Beloved father, tell me what do you know about my faith? It has taught me to love God above all things, to love Christ, His only begotten Son, and the Holy Spirit. It has also taught me to respect the Virgin Mary, the mother of Jesus, and with her all the saints who have been washed in the blood of the Lamb. Protestantism believes in the Bible as the Word of God,

(Concluded next month)



## A Chinese Mother

EXAMINATION PAPER OF A STUDENT IN SHANGHAI BAPTIST COLLEGE\*



ONE has ever treated me as well as my gentle mother. Although covered by the dust of time and many years, my mind will never lose sight of the good treatment of my mother. She was a young woman of about thirty, who believed that the duty of a woman was to be loyal to her husband, devoted to her children, reverent to her parents, and kind to her neighbors. After twilight she used to hold me in her arms as she sat on the red-lacquered bed of sandal wood with a dimly lighted lamp of peanut oil illuminating her loving face before my wondering eyes. She rocked me with rhythmical motions and sang to me in soothing tones: "Sleep, my good little son, sleep on and on till morn."

Her voice grew fainter as I slowly journeyed into slumber and yet, when I awoke in the morning I found my head still resting upon the soft pillow of her arms. She would clear away the sleepy feeling from my eyes with her silk handkerchief, and look at me tenderly with perhaps an air of pride at the thought that she had a son, and the overflowing devotion of motherhood would find relief in embracing me closely as though fearing that some one might snatch me away. This perhaps is the utmost demonstration of love that my mother ever gave. For in China the habit of kissing is not practised. She would dress me and wash my face; then the servant would have soft boiled rice with some salted fish or salted meat ready for my breakfast. Milk, which is seldom used in China even now, was then unknown. The Chinese mother feared that cow's milk might give some animal instinct to her child.

After breakfast, my mother would call an Amah or sometimes my sister to carry me in a silk net on her back, and walk slowly with small steps under the shade of the bamboos, in which I could hear the birds singing to their mates and the leaves whispering to the breeze. It all made me have a daily nap. Then they carried me to my mother who would take care of my sleeping.

Time passed on! I grew up to the age of six. I was always fighting with the boys or playing in the water, and it was mother who protected me from being whipped

but protests against the intrusions and innovations made by the priests who call themselves ministers of God.

Remember, father, that there was a time when the very church which you protect shed the blood of the saints who confessed Christ as their only Saviour. But the Christians died not in vain for they knew in whom they believed. Repent, O father, let us return to the foot of the Cross and ask Christ the forgiveness of our sins, and we shall be saved. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Whosoever cometh to me, and believeth my word hath eternal life." Believest thou this? Your most affectionate son,

FRANCESCO.

by my father as punishment for my misdeeds. Not only that but she also would tell me strange tales to point out my faults. When I was ill she sat on a chair at the side of the bed and said, "Never mind, my son, tomorrow you will feel better," and told me good stories in order to make me happy during the trouble. When the neighbor woman found my mother doing this nursing work, she said to her, "You have sat in the room to do such work a whole day. Don't you feel tired?" My mother answered, "I do not feel tired, because this is the labor of love." When I was seven years old she wanted me to get a high education, so she sent me to study in the public school, which is near my home. She always said, "My son, study your lesson hard; then you can be a good, successful man in society. If you neglect your lessons now, I am very much afraid that you will be a good-for-nothing man."

In 1919 for the first time I left home because I came to study in Shanghai College. My father stood gravely on the right side of the door and my mother leaned weakly on the left. I went to the front of my parents, and my father spoke to me thus: "My son, no longer can your parents give you care and protection. From now on you will have to fight the battle of life. Be cautious, kind, faithful, and strong. Bear this in your mind and repeat it to yourself every day, and Heaven will lead you to everything that is good. Now go and come back a clean and educated man!" I bowed to acknowledge his teaching. My mother also wanted to say something— Oh, she had so many things to tell her boy, but she could not find her voice, and only succeeded in reminding me of the Old Motto: "See no evil, hear no evil, and speak no evil."

Then I gave them my last reverent look. There was no kissing or embracing, but only a look of suppressed and melancholy emotion. I saw that my mother's eyes were full of tears but she did not let them fall in my presence. She said, "Take care of yourself and become a good student in the school. Good-bye!" On account of mother's treatment I always feel at home, because she often sends letters to me in order to make me happy in the school. In fact, my mother is a good mother whose loving treatment I must bear in mind and must honor her. This is the way in which the son must reward his mother.

\*This essay is an examination paper written by a Chinese student in Shanghai Baptist College. It appears in the February issue of *Young China*, published by the World Association of Daily Vacation Bible Schools.



## For the Stimulation of the Spiritual Life

### A Prayer for Divine Help

**O** GOD OUR FATHER, we humbly beseech Thee to hear us, as unitedly we pray:

*That it may please Thee to grant to all missionaries in home and foreign fields such wisdom and grace that they may adorn the doctrine of Christ in all pure and holy living; to be with them in all suffering and trial, defend them from dangers, and sustain them in body and soul by Thy grace.*

*That Thou wilt so support and strengthen all who have come into the faith of Christ through their labors that they may stand firmly against all persecutions and temptations and prove the power of the Gospel unto salvation through faith in Jesus Christ.*

*That Thou wilt pour out Thy Holy Spirit upon all ministers and churches who seek to preach and teach the Gospel of Jesus Christ; that especially Thou wilt move by Thy Spirit upon our churches that are indifferent to the urgent call upon them at this hour, giving them new sight of Jesus Christ, of the world need, and of the duty to act now in response to the Great Commission.*

*That Thou wilt grant to each one of us before Thee that we may "see Jesus only" when we are tempted to impatience, uncharitableness, unbrotherliness, unlikeness to the Master in thought or word or act. Enable us, we beseech Thee, to walk more perfectly in His Way, to enshrine His Truth in our hearts, to incarnate His Life in such wise that it shall be plain that we have been taught of Him and received of His Spirit.*

*That Thou wilt extend the blessings and gifts we ask for ourselves to our loved ones, to the household of faith, to the sorrowing, suffering and hungering everywhere; and hasten the day when peace and love shall prevail, and Thy Kingdom come in all the earth. Amen.*



### The Method of Jesus

Jesus dealt with men, He taught and He influenced them, and it is worth our study to understand how He did it—to master His methods. "One loving spirit sets another on fire." Men were brought face to face with a new issue; it was a time of choice; things would not be as they were—men must be "with Him or against Him"—must accept or reject the new teaching, the new teacher, the new life . . . We have to notice further the transformation of the disciples, who definitely accepted Him. "Very wonderful to me," wrote Phillips Brooks, "to see how the disciples caught His method." The promise was made to them that they should become fishers of men, and it was fulfilled. Jesus made them strong enough to defy the world and to capture the world. There is something attractive about them; they have His secret, something of His charm; they are magnetic with His power. A new impulse to win marks them, a new power to do it, a new faith which grows in significance as you study it—the faith of William Carey, a hundred years ago, was the same thing—a perfectly incredible faith, that they actually will win men for God and Christ. And they did—and along His lines and by

His methods of love—even for Gentiles. "Woe is me, if I preach not the Gospel," says St. Paul, who to preach the Gospel shipwrecked his life and suffered the loss of all things. But these men are sure that it is worth while. They have a new passion for men and women—an interest not merely in the saving of their souls but in every real human need. The early Church made a point of teaching men trades when they had none. They learnt all this from Him. The greatest miracle in history seems to me the transformation that Jesus effected in those men. Everything else in Christian or secular history, compared to it, seems easy and explicable; and it was achieved by the love of Jesus.—T. R. Glover in *The Jesus of History*.



### The Missionaries

Out from the doomed Jerusalem, in days of long ago,  
By two and two they sallied forth to lands of sun or snow;  
And each slow century since then has seen this loyal clan  
Break out to bear the blessed news to all the sons of man.

Beside the slim, tall temples, where the tawny rivers run,  
They set their tents where shining stars looked down on Babylon.

Through Memphis' linteled gates they passed, and sang a holy psalm,

Where carven gods looked down on them in immemorial calm.

Their bare feet pressed the beaten shore, beneath dark Nubia's cliffs;

They ate the corn from out their srips, where Karnak's hieroglyphs

Tell how the world's gray mother, dead, beside old Nilus lies,  
And held the lifted cross before Assyria's glazing eyes.

Down to imperial Rome they drew, o'er the Campagna's turf,  
Nor halted where the rocky shore flung back the roaring surf,  
But spread the sails, and, unafraid, across the seething main  
Steered where the wild Atlantic lashed the pillared front of Spain.

In single file, on lonely paths, they walked through forests dim,  
And stirred the Saxon silence with their solemn matin hymn;  
The bloom of Irish primroses fell on their wandering feet,  
And heather on the Scottish hills made all their garments sweet.

Beside the stormy Northern capes they taught the Vikings bold  
And in the English meadows green the wondrous tale they told;  
Amid the cairns, among the oaks, they reared the holy crypt,  
And dared to tell of dying Love, where Druid altars dripped.

And still o'er all the earth they fare, where'er a soul has need;  
My heart leaps up and calls to them: O Brothers mine! God speed!

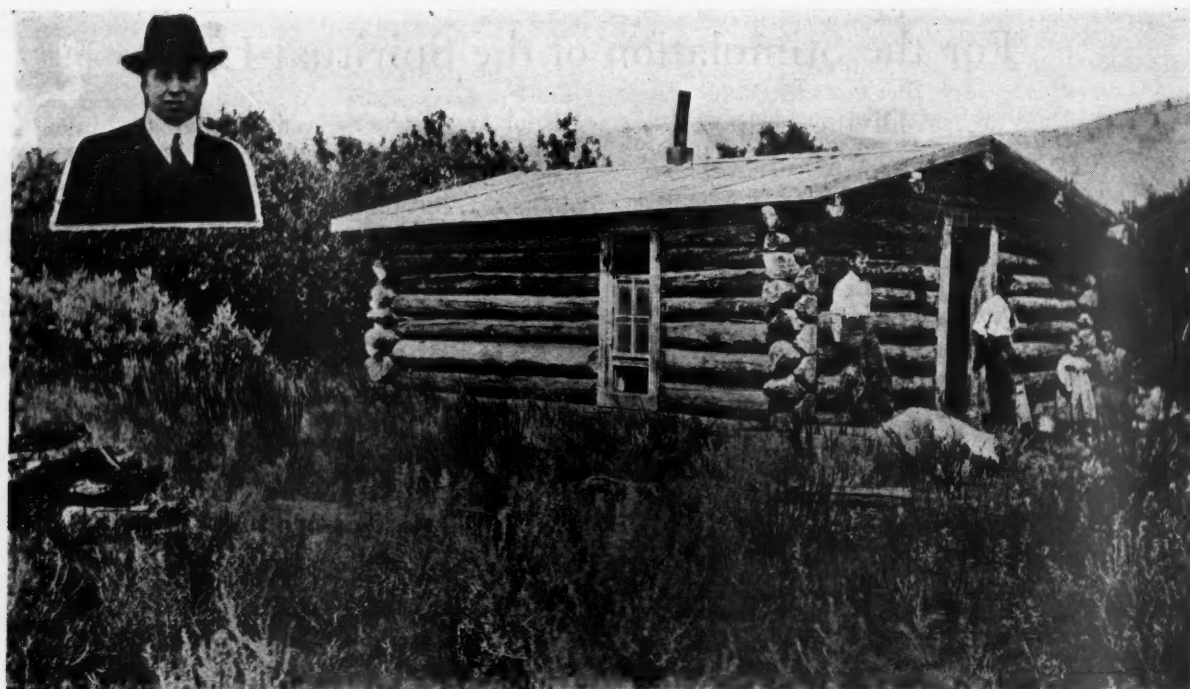
What time within the jungle deep ye watch the daylight die,  
Or on some lonely Indian steep see dawn flush all the sky.

Far is the cry from here to there, yet hearken when we say:  
Ye are the brethren of the Book; in Khartoum or Cathay,  
'Tis ye who make the record good, 'tis ye, O royal souls!  
Who justify the Chronicles, writ in the ancient scrolls.

O Missionaries of the Blood! Ambassadors of God!  
Our souls flame in us when we see where ye have fearless trod  
At break of day; your dauntless faith our slackened valor  
shames,

And every eve our joyful prayers are jeweled with your names.  
—Robert McIntyre, in *Christ in the Poetry of Today*.





MISSIONARY R. O. SHANNON, AND A RANCH IN THE MAKING

## Real Frontier Work

### THE VARIED EXPERIENCES OF A MISSIONARY PASTOR

**F**ROM a report to State Secretary Cress of Montana by Rev. R. O. Shannon, Missionary Pastor at Lodge Grass and Wyola, dated February 19, 1924, we take the following graphic picture of a home missionary's life where distances are great and privations many. Mr. Shannon says:

To understand what has been accomplished since my coming here March 27th, 1923, it will be necessary to glance at the field prior to that time. Owing to the death of Rev. Mr. Irvin the field had been without a pastor for over eight months. Even the faithful workers, who had held the work together during the past five or six years, were becoming discouraged and asking, "What's the use?" With no preaching service in eight months, with no pastoral work for two years, with the Sunday school and Ladies Aid wavering between going on and closing, we arrived in Lodge Grass, a town of about 300, with the work all before us. Our first task was that of putting the Lord's House in shape for service. After repairing 21 broken windows I organized the boys and young men into a scrubbing squad and we gave the building three good scrubblings. This one act, as an advertising feature alone, was worth more than a full page in any daily in setting the church before the people of the community favorably. The repair and cleaning up work has continued throughout the year as we have had the means. We still have about \$400 worth of repair work to be done.

As pastor of this field with two preaching points, and a territory that roughly measures 50 by 60 miles, I found that the problem of how to do the most effective work was no easy one. We have but begun the great task. In these few months we have reestablished courage and a determination to carry on for Him. Our Sunday

school averages 50; it should be 75. Our Ladies Aid has an attendance of about 30; they hope to rank high in the Standard of Excellence this year. Sunday services are growing in interest and attendance. Our record attendance at preaching service is 76. All back debts have been cleared away and the church holds the enviable record of being the most prompt institution or individual of the town in paying its debts. To illustrate the effect of this on the business men, we had bought a bill of goods for repairing our coal house. When the job was complete and the surplus material returned the bill was asked for. "What's the matter?" asked the merchant. "The church used to be the hardest place to collect from and now you won't let the ink dry on the books before you want to pay." He thinks differently about the church here in Lodge Grass than he used to.

Our greatest ministry has been through our sympathetic service to those who have been visited by death. These incidents show something of what is expected of the minister. They could be multiplied many times.

One Saturday at 11 in the morning I was sitting at my desk finishing a sermon, when I was told there was a telephone call for me. Having but one telephone in town I hurried over to the store where it is located. The call was from 15 miles away telling of the death of the two-year-old son of Mr. and Mrs. W., and that they wanted me to preach the funeral sermon that afternoon at 4 o'clock. Yes, they lived 10 or 12 miles farther on—a total of 25 or more miles and but 5 hours. In that time I must shave, dress, eat, drive 15 miles and there secure some people to sing at the funeral, drive the other 10 or 12 miles, have a few words with the family, and then preach the funeral sermon. After the funeral that little body must be put in a home-made box, placed on

the rear seat of a Ford, and taken 65 miles to the nearest undertaker. There it was placed in a casket and after another funeral sermon on Sunday it was laid to rest in the beautiful cemetery at Hardin. After all had been said and done that one could say and do, the preacher must make a hurried drive of 40 miles, that the people at Lodge Grass might not be disappointed in their evening service.

Another incident was the death of a three-weeks-old baby. The family was poor and after the custom of the country they had a casket made by a local carpenter. The baby died at 5 in the morning. I was called at 9 o'clock; the funeral was at 3. If sympathy is deep for those who sorrow as they lay their loved ones away in a nice casket, what must it be for those who are laying their beloved babe away in a home-made casket, especially when you have a babe in your own home but two weeks older than the one before you there in the stillness of death. Since there was no undertaker present the preacher must act as undertaker too, and again the back seat of his Ford must act as hearse.

In a third instance we had just finished breakfast when Mrs. B. came in and said that her husband was very sick and would I please come up. He was indeed very sick. After taking his temperature we decided it would be best to take him to the hospital 38 miles away. The morning passenger train had gone. It would be 6 o'clock before there was another. There was but one thing to do and that was to stop a freight and put him on it. This was accomplished and by noon he was resting in a hospital bed. He never left that bed, and all the time I could spare during the next six weeks was used in helping Mrs. B. adjust her business so she could spend the winter with her mother. If only these three homes had been touched for the Master it would have been worth while: but our influence for Christ only began there.

One of our great handicaps here is distance. Because of it our work is retarded tremendously. Last summer in making 12 calls I traveled 746 miles over highway, byway, and trail. It is our hope this year to establish



BAPTIST CHURCH AT LODGE GRASS, MONTANA

a summer work in the three valleys which are tributary to the immediate community of Lodge Grass.

Our work at Wyola has been very similar to the work here. The four valleys which radiate from the town site make it an important agricultural center. The work is smaller than at Lodge Grass. The Sunday school averages about 20; largest attendance at morning service was 63. The work has been strengthened by a 50 percent increase in membership. By the end of the year we hope to report a 100 percent gain. We are very grateful to the school board for allowing us to use the schoolhouse for our services. However, we feel that a greater work could be done if we were in a building designed and constructed for religious work. Hence we are looking toward buying lots for a building site, hoping that the economic conditions will change soon and that we can put up the first unit of a modest house of worship.

The future of the work here is bright. We are finishing the year not only with all bills paid but with a small balance on hand to start the work of the new year. Although the State Convention is 335 miles from here this year, we expect the Lord to make it possible for us to have our five delegates there.



BUILDING AN IRRIGATION DITCH NEAR WYOLA





SOUTH SHORE PARK, MILWAUKEE, LAKE MICHIGAN IN BACKGROUND

## The Baptists of Milwaukee and Wisconsin

BY A. AUGUSTUS HOBSON, Ph.D.

*Pastor of the First Baptist Church in Milwaukee*



WISCONSIN is a rural state. Its chief industry is farming. Dairy farming is the specialty though other types of agriculture are followed by many. Automobiles driving over the many miles of fine Wisconsin roads will be attracted by the evidences of the prosperity of these farms.

Many automobilists come because Wisconsin is also the recreation grounds for multitudes of people of the Middle West. One concrete road runs for 250 miles north from Chicago and there are many other such highways. Over five thousand lakes large and small dot the state. These together with the primitive woods of the far north and such show spots as the Dells with their unusual and extensive natural beauty attract many thousands every year. Undoubtedly many who visit Milwaukee to attend the Northern Baptist Convention will plan to extend their trips to beautiful points in the wide expanse of the state.

The earlier settlers were the same sort of people who first made New England and New York, and indeed many were emigrants from these earlier settled portions of our country. When immigration from Europe set in, in the latter part of the nineteenth century, Wisconsin received a large share of Scandinavians and Germans, and these people, their descendants and their immigrant successors have largely taken possession of the land.

The first organized Baptist work in Wisconsin was begun in Milwaukee in 1836, but the church then organized went out of existence in 1841. A new work was started and later, not only in Milwaukee but also in other parts of the state, Baptists grew strong. The Free Baptists made their first association in 1840 and this yearly meeting continued until 1913, when it was deliberately discontinued in order that the work of Free Baptist churches might be carried on unitedly with that of Regular Baptists. During these decades of Baptist history, marked increase in numbers took place in two distinct periods. From 1856 to 1876 the membership of Regular

Baptists increased about 250 percent. A similar growth took place among the Free Baptist churches. A decline came with the change of population. The coming of a different type of people stimulated many folk to move away. For the next ten years the Regular Baptists lost in numbers and a similar decline among the Free Baptists continued with them until 1904. From 1886 to 1896 the Regular Baptists increased by nearly 50 percent and then stood nearly still for the next ten years. They increased in the following decade only 6 percent while the membership of the Northern Baptist Convention increased during the same period by 17.1 percent. These fluctuations and recent slow growth show very clearly the difficulties which Baptists have faced and still face where the type of religious thinking, determined by the influx of new populations, is to say the least not hospitable to Baptist conceptions. About 83 percent of the population of the state is said to be either Roman Catholic or Lutheran, leaving only 17 percent as the constituency of all the other bodies.

Milwaukee does not differ from the rest of the state in regard to general features of Baptist history, but the situation is urban and so diverges in some particulars. Milwaukee is the one big city and has become a big city only in recent years. It has much more than doubled its population since 1900 and has now close to 500,000 inhabitants. It is largely a German city, yet there are said to be nearly 100,000 Poles. There are also very considerable groups of other nationalities as in all large American cities. Negroes have not flocked here in such proportions as they have to other northern communities, though there are thought to be 6,000 or 7,000 in the city and there may be many more.

These many nationalities are not all engaged in making beer and never have been, in spite of the general notions which American people have of Milwaukee. In this region the city has been known for a very long time as the Cream City on account of the large clearing of dairy products through it. To mention only one such, the



varieties of cheese which visitors to the Convention can procure will delight all who are fond of this food. Milwaukee also prides itself on the fine quality and moderate price of its ice cream. But its five outstanding industries measured by the number of employes, the amounts paid in wages, the amounts of capital invested and the value of products, are the metal trades industry (chiefly iron and steel); the food industry including the large manufacture of candy; chemical, drug and allied industries; textile industry (chiefly hosiery and underwear); and the leather industry.

Milwaukee has a fine system of public parks. South Park, Juneau Park and Lake Park are all on the Lake front. The nearest of these to the meeting place of the Convention is Juneau Park, which includes the side of the bluff overlooking the Lake and gives a very beautiful view of the harbor and Lake Michigan. This harbor is at present in process of development under cooperation with the federal government, and Milwaukee promises to be the gateway to the great Northwest of this continent. One other park of great interest to all visitors is Washington Park, which includes one of the best zoological collections in the country.

Baptists of Milwaukee have had to face all of the difficulties of the Wisconsin situation, but like the Baptists out in the state they have carried on with courage and hope and with no mean results. There are in all fourteen Baptist churches in and around Milwaukee although one of these, Mt. Zion, a Negro con-

gregation, has not applied for membership in the local Association and has not been recognized by that body. The other Negro church (Calvary) has existed for some time and is one of the protégés of the State Convention and the Milwaukee Baptist Union, the city mission organization. The Polish Baptist church is getting a foothold and winning the respect of the large Polish population. It is supported largely by the Milwaukee Union. In both Calvary and the Polish church there are carried on or proposed many forms of social service in addition to the regular church activities. Another missionary undertaking is the South Side Social Center, covering the field of the South Baptist Church which has recently followed its people to the better resident section to the west. A competent director of the activities of the Center has just been secured, and the Woman's Home Missionary Society has a representative working on the field. In-



MUTUAL LIFE INSURANCE COMPANY



SUMMIT AVENUE, MILWAUKEE

deed the undertaking is a joint arrangement of the Home Mission Society, the Woman's Society, the State Convention and the Milwaukee Union.

The newest member of our group is the Woodlawn Church, which is being more or less mothered by the oldest of our churches. The baby church, located in a southwestern suburb of the city, has no settled pastor as yet, but the Milwaukee Union employs a woman worker for this field. The West Allis church is making strenuous efforts, under the leadership of Pastor McMillan,



COAL DOCKS ON MENOMINEE RIVER

to erect a new building, which is greatly needed in this rapidly growing community, made up chiefly of mechanics who are buying their homes. Some two miles north of this field is the Underwood Memorial Church of Wauwatosa, whose pastor recently resigned. Here a good suburban work of the family type is carried on.

Coming back to the city we find two healthy churches which until quite recently were known as German Churches, First and Second. They are now Immanuel and North Avenue Churches. They are still German in the sense that at least one service is in the German language, but each is polyglot and the Immanuel Church with its larger membership and new equipment is doing a fine work under the very efficient leadership of Rev. O. R. Hauser. The capable pastor of the North Avenue Church is Rev. L. B. Holzer. There is a steady tendency for the foreign-speaking Baptist churches of both city and state to cooperate fully with the local associations and the state Convention.

In the extreme southeast end of the city is the Bay View Church, whose pastor is Rev. H. C. Carnell. It is doing an aggressive work and is reaching out with missionary instinct into newly arising sections where churches must soon be organized. The South Church, formerly located more or less downtown on the South Side, has now removed far west and is already getting an encouraging foothold in the new community. In this work it is led by Rev. R. B. Shaw. On the central West Side is the Tabernacle Church, originating many years ago in a division from the First Church. It is showing striking evidences of new life and readiness to work the Master's vineyard under its new pastor, Rev. R. C. Speer. Farther northwest is a much younger organization, Grace Church, at present without a settled pastor, which however allows no sleepiness in its membership, made up largely as to its working force from the rich contributions made to it by other Milwaukee churches. This church has had an encouraging growth in late years and includes some of our best working laymen. On what is known as the North Side, about half a mile from the North Avenue Church (old Second

German), is located the Garfield Avenue Church, of which Dr. J. Y. Aitchison was once pastor, and of which Rev. F. W. Kamm has now been pastor for nearly nine years. This church specializes in evangelistic preaching and the results show the effectiveness of it. The only Baptist church on the east side of the Milwaukee River is the First Church, located in what was a generation ago the finest residence section, but now rapidly changing to a downtown region. The pastor is the writer of this article. The church is succeeding in getting a downtown evening audience, is emphasizing some special methods to achieve this, and is stressing the work of the young people. One of the special lines of work has been the development of pageants, and the young people of this church have been invited to make the local contribution to the rendering of the Publication Society's Pageant at the coming Convention.

In Milwaukee the strongest churches are the First, Immanuel, South and Tabernacle, though the others, measured by Wisconsin standards, are by no means weak. Outside of the city the First churches at Madison, Racine, Fond du Lac, Oshkosh, Janesville and Delavan, stand out for strength, but there are many others, like Oconomowoc and Waukesha, which follow close in accomplishments. The mention of Delavan calls attention to the Fox Lake Church. Fifty years ago and more these two churches, Delavan and Fox Lake, were the strongest churches in the state not excepting Milwaukee. The population in the region of Delavan has remained largely American, while that at Fox Lake has changed so



FIRST WISCONSIN NATIONAL BANK, WITH ATHLETIC CLUB BUILDING IN WHICH IS THE MILWAUKEE ASSOCIATION OF COMMERCE IN THE LEFT BACKGROUND



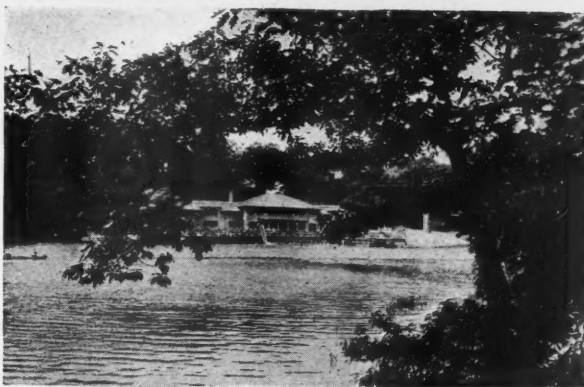
nearly completely that the church has died and the State Convention is just selling the property to Lutherans. Here is a striking illustration of the situation.

But Baptists of Milwaukee and Wisconsin are not discouraged. The Milwaukee Baptist Union, composed of the churches of Milwaukee and vicinity, is outlining the work for the future and looking forward to opening new work in at least six or seven districts of the city where churches are few and evangelical churches are entirely absent. If the funds were in hand immediate advance could be made.

The State Convention, of which Dr. A. Le Grand is the superintendent, is a vigorous organization. By means of the New World Movement it has gone forward. It has wiped out a \$25,000 debt, pressed forward in new avenues and strengthened old undertakings. By the bequest of Mr. A. J. Roundy, a former member of the First Church of Milwaukee, the Convention has been enabled to aid many building enterprises and is still in the position to aid in a businesslike way. It has also been thus enabled to establish itself on a firm foundation. The finances are efficiently managed by H. W. Bardenwerper, business manager. Wisconsin as a whole has done well for the movement. It was one of the only two states that could report at Indianapolis that they had gone over the top on the preceding year's financial objective. The spirit that made that possible was manifest to the close.

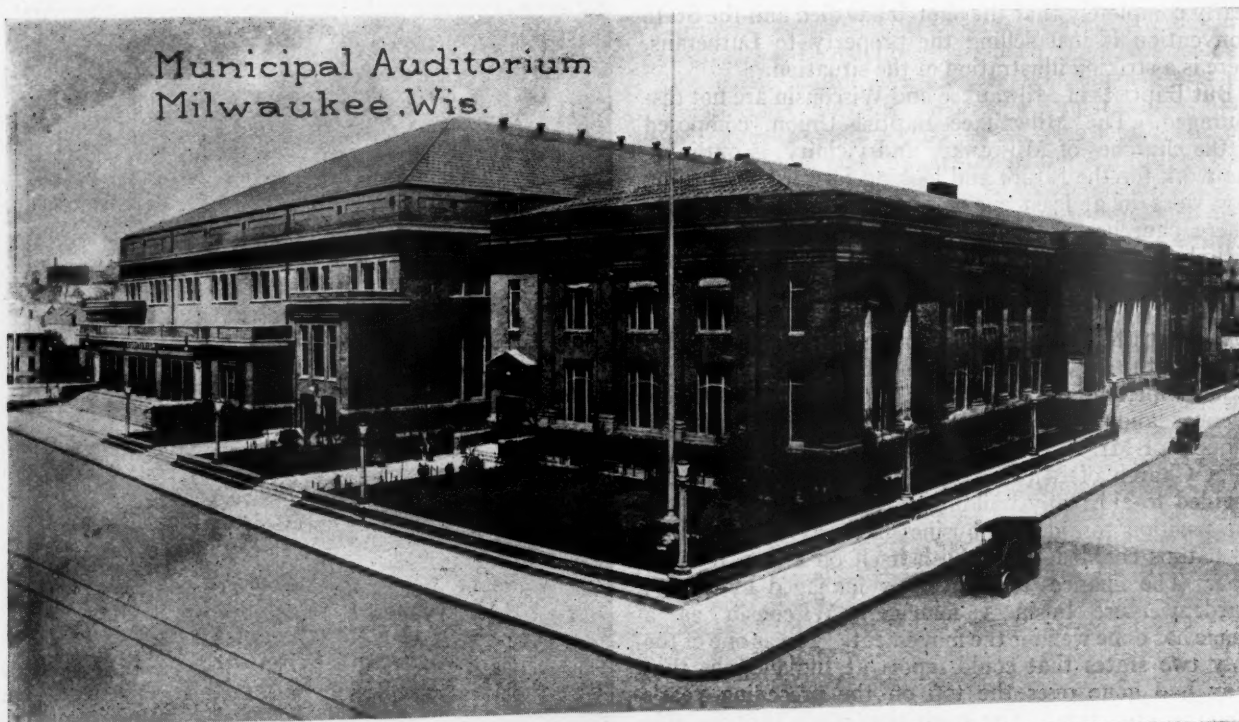
It will not be inappropriate to mention one individual who stands out in the minds of Wisconsin Baptists. Mr. E. J. Lindsay, a man of great financial success and a member since 1870 of the First Church of Milwaukee, has been also a member of the board of managers of the State Convention unbrokenly for fifty years. For ten years of that time he was treasurer of the Convention, for twenty-one years or more its president, and since 1913 honorary president. He is now eighty-six years of age and still attending to the business of the Convention, though he has retired from many of his business connections. By the generosity of his contributions of money, of time, and of business ability, Mr. Lindsay has so woven his life into the life of the Baptists of Wisconsin and Milwaukee that it is all but impossible to refrain from mentioning him in such an article as this. Would that Wisconsin and other states had many such consecrated, successful men in the Baptist churches.

One of the great interests of Mr. Lindsay as well as other prosperous members of the First Church of Milwaukee (who have made most of the large contributions to the institution) is Wisconsin's one Baptist school. Before most of the people who attend the Northern Baptist Convention were born, Mr. Lindsay was interested with other Baptists in starting a Baptist school. After much discussion two were founded, a girls' school at Fox Lake, and Wayland University at Beaver Dam. The girls' school was lost to the denomination through financial difficulties and then was merged under the influence of Judge Downer of Milwaukee with a similar school in his city, and the resulting institution is now the independent and highly regarded woman's institution, The Milwaukee-Downer College. The other effort issued in founding the Wayland University, which still retains that corporate name though it has never grown beyond being a secondary school. It is now a high class academy for both sexes.



FROM TOP TO BOTTOM—THE ZOO, GORDON PARK, BOTANICAL GARDEN, AND HIGHLAND BOULEVARD



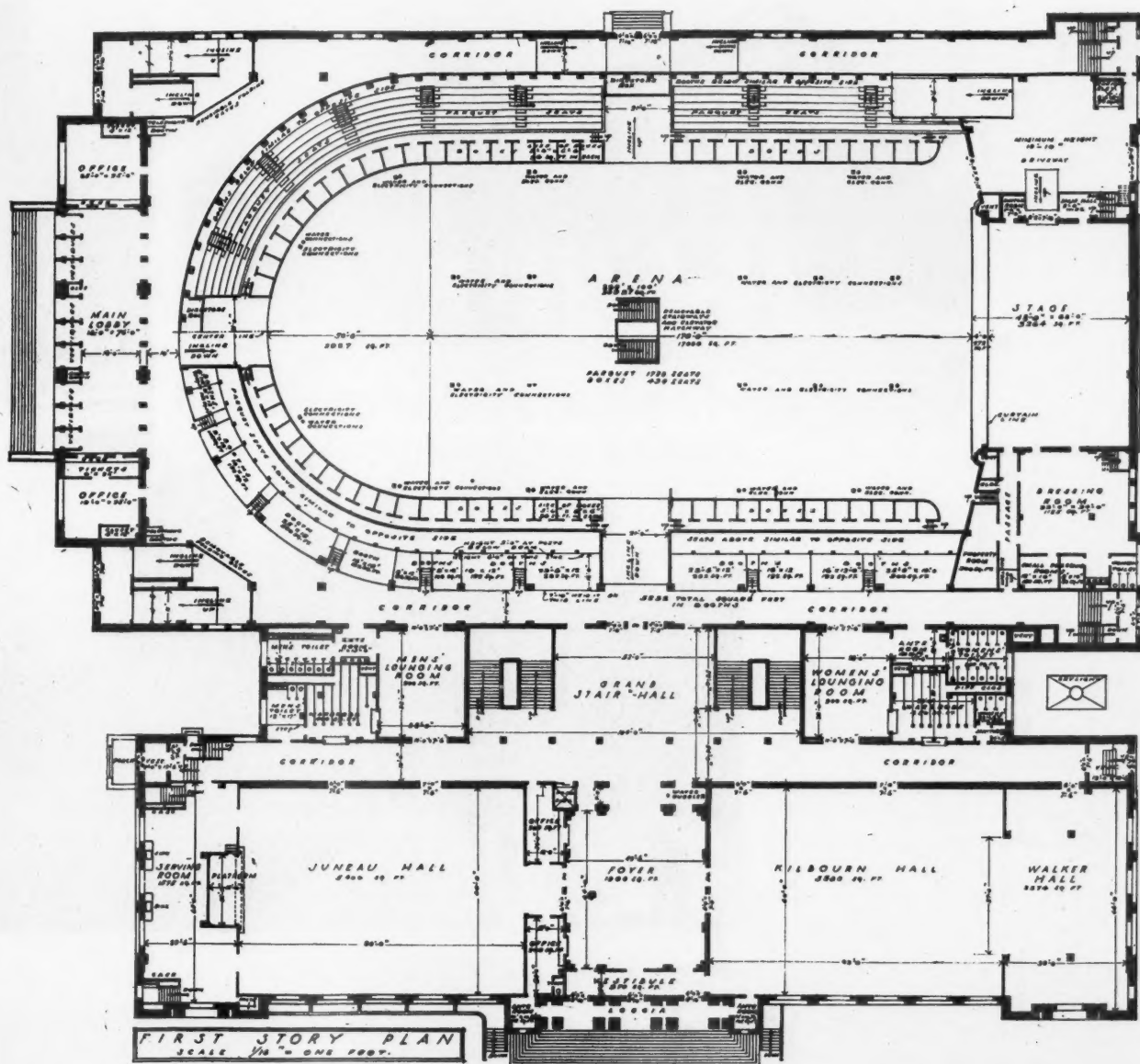


INTERIOR DIVIDED IN HALF FOR THE CONVENTION HALL

When the Baptist hosts gather next May in Milwaukee they may be sure that the spirit which has carried the cause through so many difficulties in this state, and which moves Milwaukee and Wisconsin Baptists to face the future with courage and hope, will so greet and treat the visitors that they will remember Milwaukee for its

Convention. It is certainly the hope of all Wisconsin Baptists that this Convention will be a mount of exaltation for all who attend and a revelation of the sanity and spirituality of Baptists to everyone in Milwaukee and Wisconsin.

*Milwaukee, March 25th.*



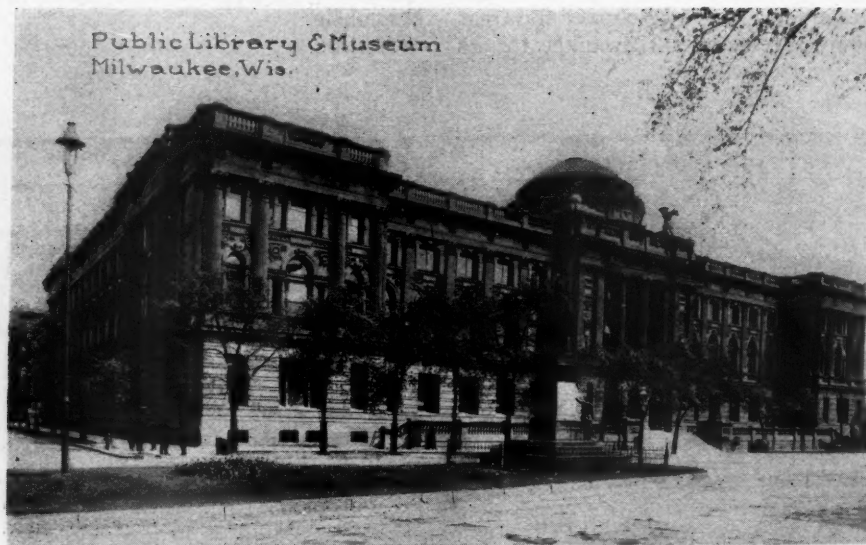
FLOOR PLAN OF THE MILWAUKEE AUDITORIUM

### The Exhibition and Arrangements for Comfort of Delegates

As usual there will be a comprehensive missionary exhibition at the Convention. Special exhibits in connection with the Publication Society's Centennial will be featured, and in addition there is to be an "Avenue of Denominational Progress" in which the history of Northern Baptists and their missionary activities at home and abroad will be shown by decades. It is expected that this will prove to be one of the most interesting exhibits ever arranged for a Northern Baptist Convention.

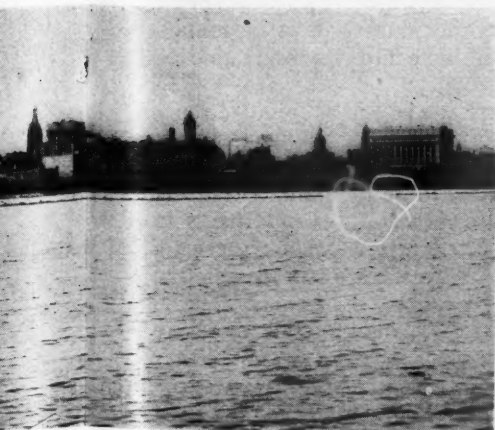
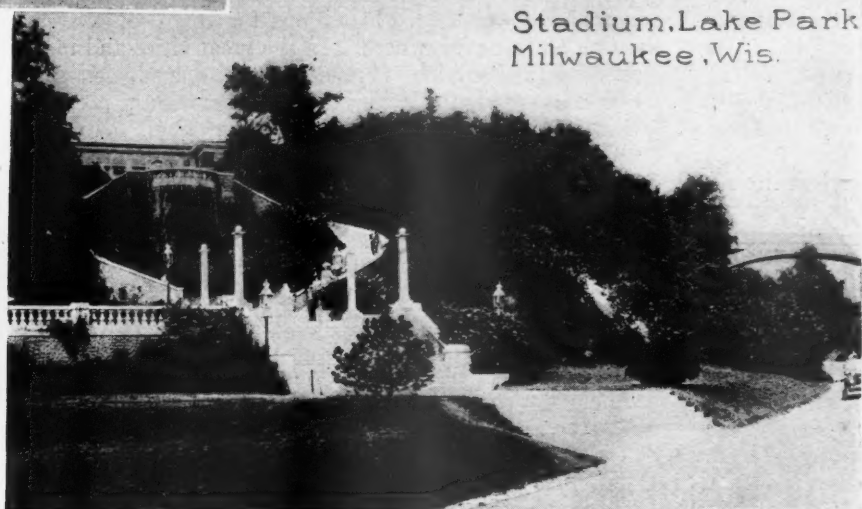
The Auditorium Annex, as the floor plan shows, furnishes

the most complete and convenient arrangements we have had at any Convention. The Exhibition Rooms in Juneau and Kilbourn Halls are spacious, separated from the main auditorium, yet at hand and on the same floor, with adequate entrances and foyer. Then there are committee rooms, lounging and rest rooms, and broad corridors. It will be seen that the platform is set near the center of the great hall, the other part being shut off. The acoustics are said to be excellent, and the seating arrangements, with the boxes and balconies, will give the Convention an attractive appearance.



Views in Milwaukee, City of Charm. Customs House in center at top.





enter at top. City Front in center at bottom as seen from Lake Michigan

## They Deserve Our Help

BY COMMISSIONER J. H. RUSHBROOKE, D.D.



IN NO country has our Baptist relief organization done better work than in Hungary. It has literally fed the hungry and clothed the naked; war-widows and orphans, and poverty-stricken students have been helped. Best of all, a wise administrative committee has obtained material and organized work for the workless, and the products, clothing, boots and shoes, etc., have been used to assist others in need. Conditions in Hungary have improved, but unhappily a very serious fall in the value of money and a corresponding increase of prices have made impossible the complete discontinuance of relief. The Hungarian crown is worth about one-fortieth of what it was when our relief work commenced. A letter which I received recently reports, "Misery and penury are still having their sway even in a greater measure than formerly, for owing to the high cost of living our widows, and many impoverished brethren, cannot afford nutritious food or suitable warm clothing."

Conditions in Poland are far worse. In this unhappy land the sufferings of the poor have been terrible. After the end of the great war Poland was involved in civil strife and hostilities with Soviet Russia. Throughout a considerable area near the eastern frontier, farms were utterly destroyed. The people, largely of Russian stock, returned after the fighting to find they had lost literally everything, and they have had to dwell in "caves and holes of the earth." They are still struggling to rehabilitate themselves. We have assisted in some degree in the restocking of farms, but cannot yet call a halt.

Recent months have witnessed a great economic crisis in Poland owing to an unprecedented fall in the value of the Polish Mark, which has been influenced by conditions in Germany. I was in Poland in November and found a black outlook for the winter and spring. The following letter from a pastor exactly describes the facts: "All necessities are more expensive than ever before. I find—to give an example—an old sister in this city with absolutely no means even of boiling some food. I had to give her a scuttle of coal from my own small stock, and also a basket of wood. That is only one case among many, and with the cold winter now breaking upon us there will be far more. Pray, forgive me, dear brother, if I turn to you once more with the petition somehow to give us relief for our poor people. The winter is on us and unemployment is growing to such an extent that the healthy and strong can scarcely find occupation. As to the depreciation of our money we seem to be rushing headlong towards German conditions."

In Germany the misery is indescribable. The following is an extract from a letter received from a German pastor: "Here our need is very great, indeed, and hunger and misery are spreading. The poor children are to be deeply pitied, and our little Baptist church also feels want very bitterly since the brethren have neither work

nor wages. Some of them are obliged to go into the country and beg bread for their children. We, who still have work, earn hardly enough to satisfy our hunger, and how willingly would we help, if we could. If it is possible to you, please think of us. Speedy help is needed and we shall gladly aid where the want is greatest. A loaf of bread of 4 pounds today costs not millions, but billions. A match, not a box of matches, 6,000,000 Marks. One pound of potatoes costs 700,000,000 Marks." Another writer from another district of Germany reports: "The death-rate from hunger among the poor children is very high. It is a great thing if one can buy a pint of milk for one's little ones, but even this does no more than leave them more slowly famishing. That is the most terrible thing for parents."

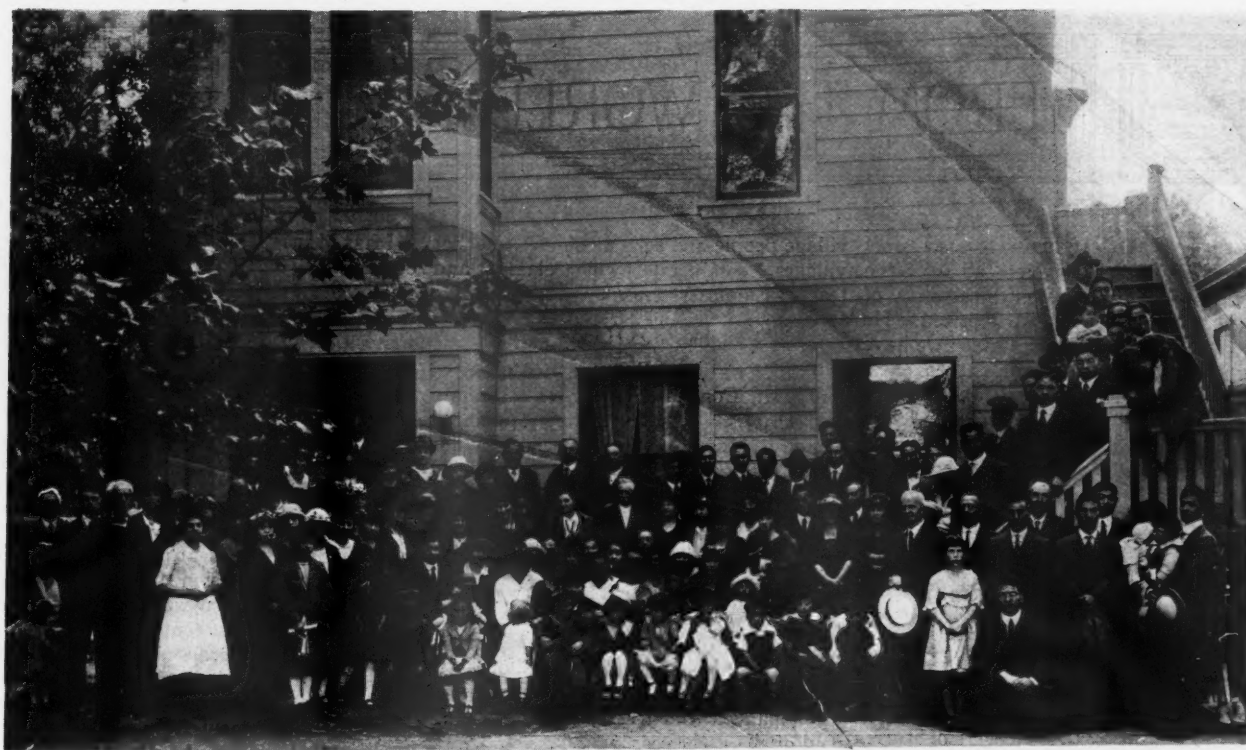
In an official letter of the German Baptist Union, signed by the President, the Rev. B. Weerts, a day of repentance, prayer and praise was announced. "Let us make our day of repentance and prayer also a day of thanksgiving and self-sacrifice. The indescribably high prices are crushing the land. Provisions for the people are wanting almost everywhere. In the great cities and industrial regions millions of men are in dire need. Many are sick and dying for lack of the most elementary necessities. Brothers! Sisters! Help! For your help is needed, so bitterly needed!" These people, who in their deep need are trying to help one another, do they not deserve our help? So threatening and so rapidly changing is the situation as we write that precise description is impossible. One thing is sure. During the coming months, hundreds and even thousands of our German Baptist brethren, to say nothing of others, will need our help to preserve their lives.

Fortunately in Russia the famine has ceased, but there are neighborhoods in which famine conditions still persist. We must provide food and seed. There are many suffering students in the universities for whom something must be done. A relief worker writes: "We have been limited in our distribution to 1,100 meals. Three times this number of applicants have petitioned for meals, and already students are leaving the city because they cannot be fed. Work is scarce, the government offices have undergone another reduction of personnel, and the returned students have not yet been able to locate jobs."

There are millions of orphans in Russia, and we must do a little to help some of these. The winter has been severe for our brethren in the large cities—Petrograd, Moscow and Odessa, owing to serious and increasing unemployment. There are special cases of distress in which help must be given. Many Russian refugees, a large number of whom are Baptists, are still scattered in Poland, Roumania, Jugo-Slavia, Esthonia, Latvia, Lithuania, Germany and other lands, unable to return to Russia, and unable to support themselves where they are. Their number is steadily diminishing, but we cannot yet cease to help them.

DR. RUSHBROOKE IS IN CLOSE TOUCH WITH CONDITIONS AND DOES NOT OVERSTATE





UPPER—THE NEW JAPANESE BAPTIST CHURCH AT SACRAMENTO, CALIFORNIA, WITH CONGREGATION  
 LOWER—A FULL HOUSE AT THE DEDICATION. REV. H. Y. SHIBATA IS THE SUCCESSFUL PASTOR



## FROM THE WORLD FIELDS



CAPTAIN J. F. LAUGHTON of the Gospel Ship is finding that people all over the Islands are ready to listen to the story of Christ. Many have been baptized. He writes: "In the Inland Sea alone we have permits from the Government to enter over 75 places and it would take the ship three months' steady sailing to reach every place. Who will help us? The task is difficult. The field is large and the distances great. There is a population of 1,500,000 souls in this great island parish, or about one Christian to every 5,500. Many islands have not yet been touched. Hundreds of villages are not yet reached and thousands of people have not yet heard the life giving message. There is much to be done."

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REV. AND MRS. L. B. ROGERS of Burma certainly did not have a restful furlough. Four months of quarantine, operations and other illnesses kept them anxious most of the time. When they sailed for Burma they left in the Fannie Doane Home four of their children whom they will not see for at least seven years. But Mr. Rogers wrote: "In all we have been led in a wonderful way and we wish to give expression to our love and gratitude to God that he has so manifestly directed our way."

☆☆☆

IN THE CHRISTIAN Community Center among Mexicans in Phoenix, Ariz., Miss Laura Wilson now reports a kindergarten nicely equipped except for a piano. Many lovely contributions have been made by interested women of the District. The attendance has grown from 5 to 12 and it is hoped that with the spring weather many more will come whom rainy weather and unpaved streets have kept at home all winter. The Center also boasts a clinic, an industrial school, a church, a Sunday school and a Young People's Society.

☆☆☆

MISS ELLA MARIE HOLMES who sailed for Assam in 1910 is located at Gauhati. Her evangelistic work consists in going to bazaar centers to sing and preach the gospel by day and to tell Bible stories with the help of the magic lantern by night. Sometimes 500 to 1,000 people who come from villages as far as 15 miles away are touched. Not a day goes by but that some individual or group of individuals visit her shack and squat on the floor to hear of Christ, many for the first time. She gives what medical aid she can to the

village people and sells medicines to other villages, conducts sewing classes and teaches Sunday school.

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THE CENTRAL BAPTIST CHURCH of Hartford, Connecticut, Dr. H. J. White and Dr. J. N. Laskey pastors, appointed Sunday, March 9, as a special day for thank offerings toward the completion campaign of the New World Movement. Several weeks had been set apart for prayer in preparation for these offerings. Although this great church had already paid more than the \$160,000 which had been pledged to the New World Movement, the special contributions received on March 9 amounted to more than \$16,000, of which more than \$12,000 was paid in cash, and the balance in pledges payable before the end of the fiscal year.

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MRS. F. C. MABEE of Shanghai, in a recent letter to the Foreign Mission Board, wrote: "The hours in the entire week which Mr. Mabee loves best are the Sunday afternoons which he spends in his office in the Science Building of Shanghai Baptist College where he talks with the students with whom he has had close contacts. These hours on Sunday afternoons are the climax of the week; this personal work of helping the men with their life problems, of helping them to see Christ as the center of their lives, is the real thing which brought us to China and which keeps us here."

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REV. AND MRS. A. V. WAKEMAN, missionaries in the Belgian Congo for three years, are having a share in the wonderful revival taking place in Sona Bata. In this third year of the revival over 1,800 were baptized and there are still long lists of enquirers.

☆☆☆

THE STUDENTS of Cushing High School in Burma publish a quarterly magazine called the *Argosy*. Its editor, Wayne Gard, is an instructor in the high school.

☆☆☆

REV. R. B. LONGWELL has been appointed secretary and treasurer of the Assam Mission during the furlough of Rev. A. J. Tuttle. His headquarters will now be in Gauhati and this will be a decided change, for most of his years have been spent in doing real pioneer work among the Nagas in the hills.

MISS MARTHA HOWELL who is in charge of the fine Hostel in Rio Piedras where Porto Rican girls are cared for while they take up a missionary-training course, writes that she recently made an extended tour of the Island in the interests of procuring pupils for next year. It costs only \$150 a year to support a girl for a whole year, yet the homes are so very poor that many worthy pupils are prevented from coming.

☆☆☆

IN SPITE of the great progress made by Baptist home mission forces, since the island of Porto Rico was entered in the late years of the last century, the missionaries write that there are still hundreds of little children who have never seen a Bible or heard a gospel song. They pass their time carrying water from the irrigation sluices or playing in the dry dust of their little door yards. What a field for missionary endeavor!

☆☆☆

AT A RECENT series of evangelistic meetings at Bacone College most of the non-Christian students were won to Christ and the rest made a new start. On the following Sunday 16 girls and 17 boys were baptized in an impressive service on the campus at the new Baptismal pool. The Woman's Home Mission Society supports nine teachers and matrons here and in the Murrow Orphanage.

☆☆☆

THE FOREIGN MISSION SOCIETY has one dentist missionary, Dr. M. F. Yates, who is filling a great need in West China Union University, 1,800 miles up the Yangtse River from Shanghai. He writes: "I am finding plenty of dentistry to do among students as well as among missionaries. We have a dental school at the University with 21 students enrolled. We have the distinction of being the only dental school in China at present. Think what it will mean to our hospitals when we can put well trained dentists in them to care for that part of the work."

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THE CHAPEL CAR "Emanuel," with Rev. F. I. Blanchard in charge, served as a helpful annex to the Baptist church of Gebo, Wyo., during February. Gebo is a coal camp. The church is aggressive and self-supporting, but at the time of Mr. Blanchard's ministry there, was without a pastor. There were 27 conversions and 9 baptisms while 14 signed the Quiet Hour



Pledge. The B. Y. P. U. was reorganized with 30 members and the Woman's Society was reorganized into the Woman's Auxiliary.

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FOUR INDIAN young men have been ordained to serve as deacons in the Bacone (College) Baptist church, Oklahoma. Men who assisted in the impressive ordination service included Dr. Curtis Lee Laws and Professor Brown of New York; Rev. Robert Hamilton, missionary to the Oklahoma Indians; Rev. T. N. New, pastor of the Baptist church at Pawnee, Okla.; Solomon Kent, pastor of the Indian Church at Perkins, Okla.; and President B. D. Weeks.

☆☆☆

REV. TAIICHI HARA, of Tokyo, Japan, was ordained to the Baptist ministry, March 2, 1924, at the Sixth Avenue Baptist Church, Brooklyn, Rev. David Miller, pastor, presiding. Dr. P. H. J. Lerrigo preached the ordination sermon, Dr. C. L. White gave the charge to the candidate and Dr. A. T. Fowler offered the prayer. The opening devotional exercises were led by Rev. Arthur Bowen. Mr. Hara, a student in America after several years of experience as a social worker in Japan, has returned to Japan to take up his duties as secretary of the Tokyo Aid Society of which his father, Taneaki Hara, is the founder. The Society has helped 7,000 ex-prisoners of Japan, and a movement fostered by the same society is now under way in Japan and America to make possible the erection of 1,000 model homes in Tokyo where people of all classes may live under Christian influences.

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BY MEANS OF his Ford car, Rev. H. E. Dudley has been able to visit the important bazaars in his Meiktila field many times and to take trips into outlying districts that could not have been reached without the car. The faithful Lizzie carried the missionary over 5,500 miles during the past year.

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IT DOES NOT take a missionary long to make an impression upon the people. According to reports Dr. R. L. Crook, a young missionary in West China, is already doing a far-reaching work in the Yachowfu hospital.

☆☆☆

FOUR YEARS AGO Morgan Community House was started in Pittsburgh in the "Hill District" noted for its vice and poverty. It began as an experiment. Up to the present time service has been given over 42,000 people. It looks as if Morgan could no longer be called an experiment. It seems more like a permanent investment in Negro welfare.

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THERE ARE eight other children in Nancy's family and her father is an in-

valid. Nancy loved school and wanted to stay at Mather where she was learning to read and write and sew and hear about Jesus. But the \$5.00 entrance fee and \$8.50 board bill per month were too heavy for Nancy's mother. The Heavenly Father did not forget the little girl who had been praying so long for an education, for some W. W. G. girls have adopted Nancy for their very own and are seeing that she continues at Mather.

☆☆☆

BEFORE MISS Lucy Palmer became Mrs. William Billingham, she was a missionary of the Woman's Society at Tokyo, Japan. The Northwestern District was proud to have her represent them as a kindergartner at the Fukagawa Kindergarten. She was married in June, 1923, and since her marriage has been doing deputation work in this country, particularly in connection with the Loyalty Luncheons of the Continuation Campaign.

☆☆☆

MISS MARY W. RANNEY who has been carrying on the educational work at Toungoo, Burma, as head of the Bixby Memorial School, has been on the foreign mission field since 1910. This school is for Burmans primarily, though there are pupils from other races—Karens, Chins, Chinese and Indians. Miss Ranney is now home on furlough for a much needed rest.

☆☆☆

MISS ALTA RAGON, who joined her sister Stella in Burma in 1901, is now doing evangelistic work in connection with the Karen Woman's Bible School at Rangoon. Owing to the death of missionaries she and her sister could not be on the same field continuously, but we have all read of her self-sacrificing and efficient service at Bassein and also in Toungoo.

☆☆☆

CHURCH INVIGORATOR Earle D. Sims put 65 pounds of nails, 2,000 new shingles, 105 gallons of paint, and three weeks' work on the roof of the First Baptist church of Clifton, Ariz. He claims that it is the best roof sheltering Baptist folk in Arizona. It covers a big area, housing church auditorium, Sunday school annex and parsonage. The building after having been empty two years is now filling up. Baptisms have attended this latest ministry of the church invigorator.

☆☆☆

MASSACHUSETTS BAPTISTS lost an able and inspiring leader in the death of Rev. W. E. Waterbury, who for nearly twenty years had been in the service of the Massachusetts Baptist Convention. He was first the Convention evangelist, then served as field-secretary, and later until his death, was the director of work among the foreign-speaking people in the State. At the funeral service, held in Springfield, Mass., Mr. Waterbury's character and

career were fittingly summarized in the words, "Servant of Jesus Christ and lover of men."

☆☆☆

MISSIONARIES among the Kiowa Indians are cooperating with government agents in the promotion of a better homes building campaign. A series of plans and specifications for houses of from two to six rooms have been furnished the missionaries by the Kiowa agency.

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REV. THEODORE FIELDBRAVE, a native Hindu educated in America and ordained to the Baptist ministry, will be a delegate to the Northern Baptist Convention at Milwaukee. Mr. Fieldbrave is the only missionary of the Home Mission Society among Hindus in the United States.

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PAUL BALD EAGLE, a full-blood Sioux Indian, was graduated from Princeton in April. While a student at Mt. Hermon, Mr. Bald Eagle earned a Rodman Wanamaker Scholarship that enabled him to prepare at Mercersburg Academy and then to enter Princeton for a four years' course.

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THE ENGLISH CLASS for foreigners at the Second Avenue Baptist Church, New York, has an enrolment of 43 and an average attendance of 25. The Estonian and Lettish congregations are developing choirs of exceptional ability.

☆☆☆

AT MANZA, in Belgian Congo, a faithful work has been carried on for 10 years by a native evangelist. Mrs. Thomas Hill writes "that, with the exception of an occasional visit from the missionaries at Vanga, the work has been entirely in his hands and the Lord has blessed his efforts with 64 baptisms, and 55 schools opened with over 1,000 pupils enrolled."

☆☆☆

SINCE HER FIRST arrival in Burma in 1904, Miss Clara Belden Tingley has been a successful teacher in the Sgaw Karen Boarding School for boys and girls at Bassein, Burma. This school is maintained by the Karen Christians themselves, the only expense to the mission societies being the salaries of the American head teachers.

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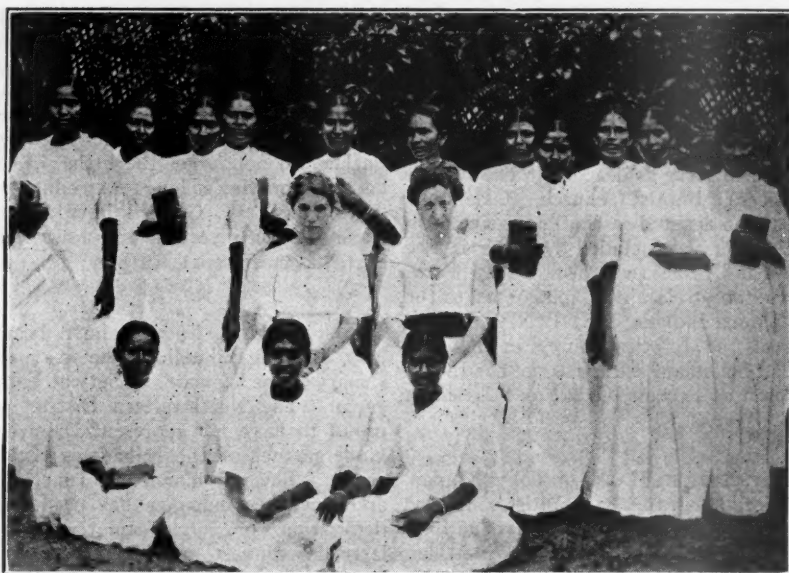
MISS AGNES H. ANDERSON, the newest member of the Woman's Society family and a member of the Calvary Baptist Church of Des Moines, Iowa, sailed March 22 for Africa. Miss Anderson was a student at Des Moines University and studied nursing at the Iowa Lutheran Hospital from which she was graduated in 1919, and where she later became superintendent of nurses. She is giving up a successful profession in this country to fill an urgent need on the Congo in Africa.

## Dedication at Nellore

BY MRS. A. H. DOWNIE

"Thanksgiving Day," so dear to the hearts of Americans, was celebrated in Nellore by the dedication of the new building for the Bible Training School for Women, which had been waited for so long, and longed for so ardently. Thanks to the Gurley family in America, the building was made possible as a Memorial to their parents who loved all mission work. Friends gathered from near and far—for the Downies came from Coonoor, Dr. W. L. Ferguson from Madras, Mr. W. E. Boggs, Miss Wagner and some Indian Christians from Ramapatnam, and Mrs. Jesse Stenger and Miss Roberts from Ongole. Of course, the 14 Nellore missionaries and the Telugu church were well represented.

The first item on the program was a Telugu song by the Bible School choir, led by Miss Brunner. After the recitation of Psalm 150 by Miss A. Jennie, with responses by the choir, we listened to a very interesting talk by Miss K. Lillian, one of the teachers in the Bible School, on the "Growth of Our Bible School." It was opened July, 1913, in the "Annie Downie Memorial" in Nellore. Because the school outgrew its quarters, it was removed temporarily to Minukonda, January, 1915. The first class, with 12 members, of whom Miss K. Lillian was one, was graduated in April, 1915. After Miss Moran's return from furlough, the school was moved back to Nellore in July, 1921, where it occupied the "Blind Women's Home" until the dormitories were ready for occupation. Through 1922 the classes were held in the Ladies' Bungalow and on the verandahs of the hostel until the building was finished in July, 1923. At present there are 32 students enrolled and there are 4 teachers who give full time to the work. Miss Lillian's talk was especially interesting, for she has been with the



GRADUATING CLASS OF 1923, BIBLE TRAINING SCHOOL, NELLORE

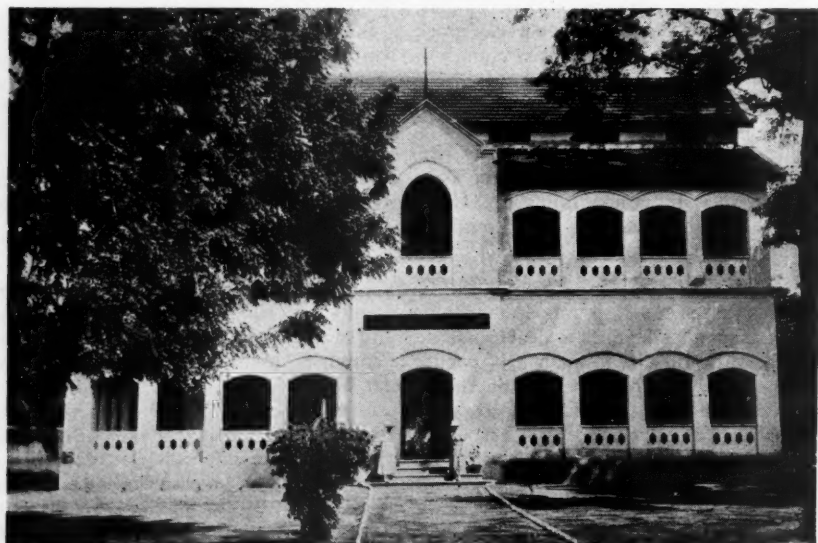
school from the beginning and could herself vouch for what she told.

After the hymn, "I Surrender All," sung in Telugu by the School Choir, Mr. W. E. Boggs offered the Prayer of Dedication. Dr. Ferguson then made the main address in Telugu. He laid special emphasis on the study of the Bible. His theme was Ps. 68:11, "The Lord giveth the Word; and the women that publish the tidings are a great host." He gave some telling illustrations of how people had been converted by simply reading the Bible with an open mind, but how much more convincing it would be when given out by those who had been trained. The 7th item on the program—"Presentation by Miss Moran"—caused quite a little wonder, but several decided the building was to be presented to the Mission in a speech by Miss Moran. To our surprise, however, she presented a large handsome

thermos flask to Mr. L. C. Smith, who had charge of the construction of the building, and also a pair of gold sleeve links to Mr. M. William, Mr. Smith's faithful Indian helper. After this Dr. Downie spoke briefly, emphasizing the text already given, and laying the publishing of the Word on the minds and hearts of the students of the Bible School. After a closing hymn by the choir, the benediction was pronounced by Dr. Ferguson.

A few words regarding the Building itself may not be amiss. Over the main entrance is the verse, John 10:9, in Telugu, beautifully chiselled in gold letters on black marble, "I am the door; by Me if any man enter in he shall be saved." Inside on the wall of the passageway is a handsome bronze tablet, sent from America by the Gurley family.

"Dedicated to the service of God  
For Indian womanhood  
in loving memory of  
Mr. and Mrs. Lewis E. Gurley  
Troy, New York, U. S. A.  
Presented by their children  
to the  
Bible Training School for Women  
Nellore, India, 1923"



THE BIBLE TRAINING SCHOOL FOR WOMEN IN NELLORE, SOUTH INDIA

The rooms both downstairs and up are bright and airy. There are four well-furnished class rooms, an office, a library, a pleasant prayer room, and an Assembly Hall. In the rear are the dormitories, kitchen and bath rooms, making a very pleasant student home. Back of this school compound is a large vegetable garden where the students work daily for recreation and to earn money for their clothes and books. We truly congratulate Miss Moran and Miss Brunner on their fine Bible School plant, one that follows out the original plan for the whole mission compound and helps very materially in beautifying the old Nellore Home.





### "RACE PROBLEMS IN THE NEW AFRICA"

This volume by Rev. W. C. Willoughby, lately Principal of the London Missionary Society Native Institution at Tiger Kloof, South Africa, now Professor of Missions in Africa in the Kennedy School of Missions at Hartford, is the rich outcome of scholarship, accurate knowledge and personal observation. It is the kind of book, informing and convincing, that brings joy to reviewer and reader. This is a study of the relation of Bantu and Britons in those parts of Bantu Africa under British control. All who are interested in race problems, which is to say all who are interested in missions, will find here most valuable material. Much of it, the author says, being the result of prolonged residence and research among Bantu tribes, is here published for the first time. His aim is not to produce a book of travel, nor to give vivid pictures of African life, but to help students explore the soul of the Bantu people. Intercommunication is now rapid and easy, but it is no easier than it used to be to look beneath the strange ways of a people and discover the spirit of their institutions and the ideals that will determine their action in future. An accurate knowledge of tribal life is essential to the solution of the complex problems created by the European invasion of Africa. The book is of utmost value to missionaries, not only to those in Africa but to others as illustrations of how to acquaint oneself with the life and inner workings of a people. First we have a compact account of the African races and the relation of the Bantu to them—a chapter on Africa and the Africans, packing into thirty pages information that would make an ordinary volume. Then comes the study of Bantu Life and Thought, five chapters revealing the real inwardness of these people, who compose the "youngest and toughest race in Africa," numbering about fifty million speaking what was once one tongue, but varying considerably in build and features, and now using 228 languages or dialects. To give only one illustration of the assumptions of Bantu thought, they conceive of everything in the world, animate or inanimate, as having a soul, a subtle unseen something within that makes it what it is and enables it to do what it does. This makes taboos and magic explicable, and these count for much in Bantu life. One can see how intensely interesting such a minute study of a strange people is and how enlightening. We see the medicine-men, rain-makers, divines, experts in ancestor-worship and witches—all the professionals of the system of magic which

has such a terrible effect on the life of the people. We learn of the Bantu conception of life after death, a universal belief; of the ancestral cult; of agriculture, which is left to women, who "after death are worshiped occasionally but are thought to take a back place in both worlds." The author treats of tribal law and politics, the family being the unit of society; of ethics, women and marriage, polygamy being the custom; of the training of youth where the hut is little more than a sleeping place and true home life unknown, while all conditions make for lack of what we know as morality. The third part deals with the Europeanization of Bantu Africa, and is equally illuminating. The closing chapter sets forth the task of the church and points out the only way in the author's opinion to evangelize Africa. What he says of the "color bar" is worthy of serious thought, for it comes close to us all in dealing with a grave issue just now acute. If we have made the reader feel that this is a book that should be read, we have done all possible in the space at command. Prof. Willoughby has rendered the cause of missions a notable service. (Oxford University Press, American Branch; with index and map, 8vo., 296 pages; \$4.50.)

### MRS. MONTGOMERY'S TRANSLATION (From *The Baptist*)

We are in receipt of the Gospels as translated by Mrs. W. A. Montgomery. The rest of the New Testament will appear later. The translation is designed for general reading. Indeed, one of the aims the author had in mind was to stimulate daily reading of the Gospels. No claim is made for profound scholarship and research in offering another translation to the public. The chapter divisions have been retained with suggestive headings, and the verses are well indicated by numbers. The make-up of the book is well done. It follows the art of the modern newspaper and magazine in setting out the reading matter in attractive paragraphs with striking head lines. The Gospels are the most difficult part of the Bible to translate because they are simple narrative expressed in the words common people use and not in the language of the school which Paul wrote. It is hard for any translator to improve on the parable of the prodigal son and the sermon on the mount, but most translators can improve on former versions of Paul's letters. Mrs. Montgomery has made her translation readable and suggestive not only by the womanly touch in many renderings but also by the originality of her paragraph

captions. The book is dedicated to the American Baptist Publication Society and to the supreme task of circulating the Scriptures to which it has set its hand. To date the Publication Society reports the sale of 8,000 copies of this translation which so recently came from the press.

### A VARIETY OF ATTRACTIONS

*Fun, Folk and Fairy Tales*, is a capital collection of stories for the little folk, published at the instance of the National Association of Junior Chautauquas. Stories serious and purposeful are mixed judiciously with fairy and nonsense tales. Mothers should welcome it. (Fleming H. Revell Co.; \$1.25.)

*Short Missionary Plays*, by Margaret T. Applegarth, are not only clever, as this author's work is expected to be, but they are playable, which all so-called plays are not. They all tell a missionary story, and cover home and foreign missions. Look at such titles as *Color Blind*, *Just Suppose*, *The Girl Who Fell through the Earth*, *Seven Keys to Mr. Bald Pate*, *Hands Up?* *Fare, Please*, and *Pain Street*. You want to read right off. Attention is called to the fact that over 400 costumes can be rented from our Department of Missionary Education at 276 Fifth Avenue, New York. These are available to all denominations. (George H. Doran Co.; \$1 net.)

*How To Produce Plays and Pageants*, by Mary M. Russell, furnishes the information needed by those who wish to produce plays and pageants in the most effective manner. The author has had experience both in writing and producing for community and church circles, and provides for needs of every kind. A practical and helpful book. (Geo. H. Doran Co.; \$1.50 net, illustrated.)

*The Miracle of Me* is another volume of short sermons by Dr. Bernard Clausen, whose pulpit addresses are always different from any known model, but always straight to the point and vital with gospel power. The little book throbs with truth that means transformed life. Get it and let it do you good. (The Judson Press, Philadelphia; \$1.25 net.)

*The World's Best Epigrams*, by J. Gilchrist Lawson, shows an immense work of collection. The pungent paragraphs, proverbs and puns are gleaned from the world's periodicals, and are as one might expect of all sorts and conditions of merit, arranged under 240 topics. The topics range from aeroplanes, baldness, civilization, dentists, eating, fashions, and government to honesty, police, radios, sin, tariff, taxes, women and worry. After dinner speakers take note. An interesting motley, with much pith and wisdom. (George H. Doran Co.; \$2 net.)

*Not Wanted*, by Jesse Lynch Williams, is a pathetic story of how a father and son found each other at last, after heart-touching experiences. A good book for fathers to read who have boys. It might solve some home problems. (Charles Scribner's Sons; 75 cents.)

## Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING  
IN THE YESTERDAYS

### ONE HUNDRED YEARS AGO

*From the American Baptist Magazine,  
May, 1824*

Adoniram Judson announces the completion of his translation of the New Testament into Burman, besides an epitome of the Old Testament.

Rev. Isaac McCoy appointed missionary in 1817 reports his removal with his family from the wilderness on the waters of the Wabash, Indiana, where they had erected cabins, to Fort Wayne, 170 miles through the wilderness. At Fort Wayne the United States agent furnished them with houses and some land to cultivate, all rent free. The Fort was a central point to which many Indians resorted. He started a school there with 8 Indian pupils, the number soon growing to 48. He also baptized several converts. "Nothing appeared to be wanting but missionaries." For want of these work among various tribes had to be abandoned.

Rev. Thomas Roberts, missionary among the Indians in Tennessee, writes of receiving a box from the female Aboriginal Relief Society of Newton, near Boston, Mass., containing two comfortables, a pair of sheets, and 37 garments.

Dr. Lucius Bolles preached the sermon and Dr. Thomas Baldwin gave the charge to the candidate at the ordination of Rev. John Cookson, pastor of the First Baptist Church in Malden, Mass.

The union of associations in state conventions is urged and a general convention is suggested, to be composed of delegates chosen by the state conventions. Under the general convention should be placed the missionary and educational concerns of the denomination. (This was apparently the genesis of our state conventions and finally of our Northern Baptist Convention.)

### FIFTY YEARS AGO

*From the Baptist Missionary Magazine,  
May, 1874*

Rev. C. H. Carpenter describes his experiences in a terrific storm at sea on his return to India. For five days and nights the passengers were confined in a dark, unventilated cabin and no one was allowed on deck. The ship was one of forty owned by a firm which believed in prohibition. No alcoholic liquors of any kind were served or sold to passengers or crews.

Dr. D. A. W. Smith of Burma builds a granary at Henzada, in anticipation of a famine, purchasing 800 baskets of rice for

the missionary staff. He describes the hardships of getting adjusted to the climate and sleeping in the jungle on tours, insufficiently protected against the cool nights.

Rev. Anders Wiberg, colporter in Sweden, sends a contribution from the pupils in his Sunday school for the Burman Mission. During the winter the school, which consisted of 356 pupils, furnished clothing to the poor children in Stockholm.

Rev. O. H. Gulick of Japan publishes statistics about the missionary situation in that country. Twelve missionary societies are at work, including the Greek Church and the Roman Catholic Church, and 87 missionaries are in service. These include 6 Baptists.

The May meetings, or Anniversaries, were announced for May 22-26 in Washington, and were to begin with the Jubilee or Fiftieth Anniversary of the Bible and Publication Society, which was organized in that city in 1824. The Missionary Union was announced to occupy the hall of the House of Representatives in Washington on Sunday, June 24, and the annual sermon was to be preached by President E. Dodge of Madison University.

The safe arrival in Ongole of Rev. and Mrs. John E. Clough and two children and Rev. and Mrs. W. M. Campbell is reported. The party traveled through the Suez Canal to Bombay and then by rail across India.

*From the Home Mission Herald, May, 1874*

The Home Mission Society announces as its motto "North America for Christ."

Secretary James B. Simmons reports appreciation of the Society's schools for Negroes on the part of the people in the South.

The Home Mission Society decides to purchase the property of the First Baptist Church at San Francisco for its mission to the Chinese, where 125 Chinese pupils attend the Sunday school, but later reconsiders its action, because its lawyer decides that the Board cannot legally purchase real estate.

### TWENTY-FIVE YEARS AGO

*From the Baptist Missionary Magazine,  
May, 1899*

The Treasurer of the Missionary Union explains the deficit reported at the end of the fiscal year, amounting to about \$56,000, as having been due to the constant succession of stormy Sundays. In New England every Sunday in March was stormy and all but two in February. The year had also experienced a long period

of business depression throughout the country.

India was stricken by a severe plague. In the Bombay Presidency 2,061 deaths were reported in one week, while in the city of Bombay alone 972 people died from the scourge.

Missionary George H. Brock of Kanigiri, India, fed 1,000 famine sufferers on the mission compound, giving each person enough grain for two meals. This had been made possible by famine contributions from American Baptists.

*From the Baptist Home Mission Monthly,  
May, 1899*

The Home Mission Society reported that its fiscal year had ended not only free from deficit but with a surplus in the treasury. This was due to some unusually large legacies as well as a special contribution of Mr. N. E. Gray, who gave \$20,000 for a memorial building at Virginia Union University.

A special appeal for \$50,000 was made for church edifice work in Porto Rico and Eastern Cuba.

In this issue 37 pages are devoted to an illustrated review of the Baptist situation on the Pacific Coast. Dr. C. M. Hill discusses the future of the Pacific Coast as affected by political developments in the Pacific Ocean following the war with Spain.

Dr. C. A. Wooddy was appointed General Superintendent of the Pacific Coast District and Dr. D. D. Proper, District Secretary of the Central District.

### TEN YEARS AGO

*From Missions, May, 1914*

Dr. Henry C. Mabie reports his tour of the mission fields, contrasting conditions with what he saw 23 years previously. He delivered 40 addresses while in India.

The United Missionary Campaign Committee, under the leadership of General Secretary Emory W. Hunt, began a campaign to raise the accumulated deficit of \$275,000 on the national missionary societies.

The combined organization of the two Woman's Foreign Mission Societies under the new name of Woman's American Baptist Foreign Mission Society was granted an amended charter by the Massachusetts State Legislature.

Rev. P. H. J. Lerrigo, M.D., was appointed District Secretary for New England, to succeed J. C. Robbins, who resigned to become the Candidate Secretary of the Student Volunteer Movement.

The Foreign Mission Society issues the call for the One Hundredth Annual Meeting of the Society to be held in Boston June 17-19, 1914.

The Foreign Mission Board announces the appointment of William B. Lipphard as Assistant Secretary in the Home Department.



## Progress Among Other Denominations

ON THE OCCASION of the wedding of the Prince Regent of Japan and his bride, the American Bible Society presented to each a specially bound copy of the Bible encased in a handsome ornamental box. A committee of Japanese, representing Christian bodies in Japan, arranged the actual presentation.

☆☆☆

THE REFORMED CHURCH in the United States is mourning the loss of one of its great leaders. Rev. James I. Good, D.D., who had been President of the Board of Foreign Missions since 1893, died suddenly on January 22, in the 74th year of his age. For 31 years he had stood in the forefront of the missionary work of the Reformed Church. A special memorial service was held on March 4 in connection with the annual meeting of the Board.

☆☆☆

HOME MISSION WORK among the American Indians, as conducted by the Presbyterian Church, includes the support of 76 missionaries, 3 doctors, 5 nurses, and 91 teachers. It is estimated that 123,000 Indian children in the United States need to be reached through such missionary activity.

☆☆☆

THE CHINA INLAND MISSION for many years has maintained in Shanghai a hospital sanitarium for sick and disabled missionaries. Through this service many have had their health restored and thus have been enabled to continue their work. Since the missionary staff is constantly increasing, another institution of this character is needed, and the mission is now proposing to open a similar sanitarium near its headquarters in London. Two eminent physicians and surgeons have already promised to give their services without charge.

☆☆☆

PRESIDENT DANJO EBINA of the Doshisha University (Congregational) in Japan, is in the United States in the interests of the institution. The enrolment has now reached 4,000 and the University is taxed to its capacity, with hundreds of Japanese youth who desire a Christian education turned away. The congestion is all the more acute because as a result of the earthquake four universities in Tokyo lost their buildings.

☆☆☆

THE WORLD'S SUNDAY SCHOOL ASSOCIATION is expecting a record-breaking attendance at the Ninth Convention in Glasgow, Scotland, scheduled for June 18-26. It is estimated that 4,000 delegates will be registered. Since the hotels cannot accommodate so large a crowd the local committee has already reserved

1,550 beds in private homes. About 40 delegates from the Far East, including a number of missionaries on their way home on furlough, will go to Scotland via the Trans-Siberian route.

☆☆☆

THE FISCAL YEAR in the missionary work of the United Free Church of Scotland coincides with the calendar year. For 1923 the total income was £252,343. This compares with a total income for 1922 of £253,176, or a decrease of less than £1,000. In view of the economic conditions prevalent throughout the British Isles during the last few years, this is considered a remarkable showing.

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REV. WILLIAM I. HAVEN, D.D., recently completed 25 years of service as General Secretary of the American Bible Society. The Board of Managers passed suitable resolutions and arranged a special celebration in commemoration of this distinguished service. During this quarter of a century, the Society has had a remarkable growth, as is indicated from the fact that the annual distribution of the Scriptures has increased from an average of about 1,900,000 copies for the first five years of the period to an average of nearly 5,000,000 in the last five years of the period.

☆☆☆

THE REFORMED CHURCH in the United States is just beginning work in Mesopotamia. The newly appointed missionaries, Rev. and Mrs. C. K. Staudt, the first missionaries of this Church to work among Mohammedans, left Seattle late in January on their journey to Bagdad.

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THE SITUATION IN TURKEY, insofar as it relates to the missionary work of the American Board, has greatly improved. Mission schools in three important centers have been reopened and work at the mission hospital in Aintab has also been resumed, by permission of the Turkish Government. The Board hopes to return five missionary families during the year.

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ACCORDING TO REPORTS received by the World's Sunday School Association, the primary public schools in Tokyo, Japan, are now open to Christian teaching once a week. The plan of sending Christian speakers to the different schools each week was agreed upon by the Mayor, after consultation with the General Secretary of the Japan Sunday School Association.

☆☆☆

HOME MISSION WORK by Southern Baptists among the Italians shows gratifying progress. It is estimated that more than

half a million Italians live in the territory of the Southern Baptist Convention, a majority of whom are from Southern Italy. They are scattered from Maryland to Texas and from Southern Illinois to Florida. The Southern Baptist Home Mission Board began work among them in 1908, and the work has grown to be a wide field with 7 churches and 12 mission stations.

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THE FORWARD MOVEMENT of the Reformed Church, a campaign similar to our own New World Movement, has made possible the erection of at least 15 chapels, 2 parsonages, 10 missionary residences, 2 large school buildings, and the purchase of land for additional expansion on the Japan and China mission fields.

☆☆☆

THE DISCIPLES OF CHRIST, through their several societies, are undertaking an extensive survey of their fields and forces, in harmony with the action of their National Convention. Each mission, both at home and abroad, is being restudied in its environment from the geographical, social, economic, hygienic and religious standpoint, so that in the light of the needs and the facts revealed and the available forces, its policy may be outlined afresh and its program built anew. It is hoped that the survey will reveal the obligations and the opportunities to the Disciples and will also so clarify the vision and summarize the assets of the denomination that all resources may be united in carrying forward the objective of the denomination in establishing God's Kingdom.

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THE AMERICAN BOARD is carrying on a small vital work in Spain. There are now 6 organized Congregational churches with a total membership of 250. Several schools are conducted and in some places children have to be turned away for lack of accommodations.

☆☆☆

IT IS ESTIMATED that there are 725,000 Spanish-speaking children in the United States. Missionary work among them and their parents, conducted by the Presbyterian Board of National Missions, includes the support of 56 churches, 16 preaching stations, 12 schools, 6 hospitals and dispensaries, and 6 homes for neighborly service.

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READERS OF MISSIONS are familiar with the policy of our own Foreign Mission Board in bringing to America carefully chosen promising graduates of mission schools in the Far East for additional training in American institutions. The Disciples of Christ are also finding this policy of value in their work. Two Chinese students, one Japanese, one Filipino and one Indian are to come to America this spring for such graduate study.

## News and Notes from the Missionary Societies

### THE HELPING HAND

Edited by Helen Barrett Montgomery

#### Healers of Men

BY ALICE WELD TALLANT, M.D.

You have chosen the noblest work in the world;

Are your hearts, then, strong to serve?  
Are your bodies clothed with a cloak of strength?

Have you steel in your every nerve?

Not yours the life of warmth and ease,  
With time for home and friend;  
Not yours to strive in the sight of men,  
With a prize of gold at the end.

Where sin and want walk hand in hand,  
Men shall call that you make them whole;  
In the deepest pit of our human shame  
You shall grope for a woman's soul.

You shall match your strength with the power of death,  
And give your soul to the strife.  
Reward enough in the throb of joy,  
When you know you have saved a life.

And though you meet but the black defeat  
That sickens your heart and brain,  
There still abides what shall stir your soul,  
And arm you to fight again.

No grateful people shall raise a shaft  
To blazen your glory high,  
Though your life was spent to serve their needs;  
Though it be for their lives you die.

And still from the day that you leave the schools,  
Till the end, when your course is run,  
Your work is the noblest work in the world.  
God bless you, every one!

#### IN THE FACE OF OPPOSITION

Miss Edith Traver of the Woman's Bible School at Swatow, South China, gives a striking instance of loyalty to Christ in the face of opposition: "We visited down the river in several villages. We were told of a girl who had formerly lived near the chapel. Though she was from a heathen family, she had come to a class that one of the Bible women had held at the chapel. Now that she had been married away into a village where there was not one other Christian, she was still a steadfast worshiper of the true God. Her older sister-in-law had felt that she must take the place of the mother-in-law who was dead, and had insisted that the young bride worship the idols and the

ancestral tablets. But the girl said: 'No, I am a Christian.' The sister-in-law insisted, but still she said: 'No, I cannot.' 'Then you shall not eat any of the rice from the family fields,' the older woman said. The girl answered: 'I can endure not having the food, but I cannot endure worshipping idols.' So we hunted up the village and the girl. The neighbors were not pleased that we should come, but she was very happy to see us; and the visit gave cheer to us as well."

#### LINKING THE HOME CHURCH TO AFRICA

Miss Agnes Anderson, a new appointee of the Woman's Society, sailed for Africa with Rev. and Mrs. J. E. Geil on Saturday, March 22. The following paragraph is quoted from a letter received from the women of Iowa who have made it possible for Miss Anderson to sail so soon: "We had so many blessings last year, and we felt that if Agnes could make so many sacrifices to go we ought to be willing to give a little. So our committee planned an informal missionary program, consisting of a few musical numbers, one talk in the way of an imaginary trip to Africa, one on a few curios which had come from Africa, and last a short talk by our pastor on the right motives for giving, not for the selfish motive of honor to ourselves, nor because of our duty but because of our love for our Master and His cause. The ladies in charge placed a basket on the table and asked all to place their offering in an envelope with their name on and each one pass quietly up and lay their Thank Offering in the basket. They all came—from the little five-year-old with

his pennies—to the oldest one. We all feel grateful for a share in this work and a deep interest in Agnes."

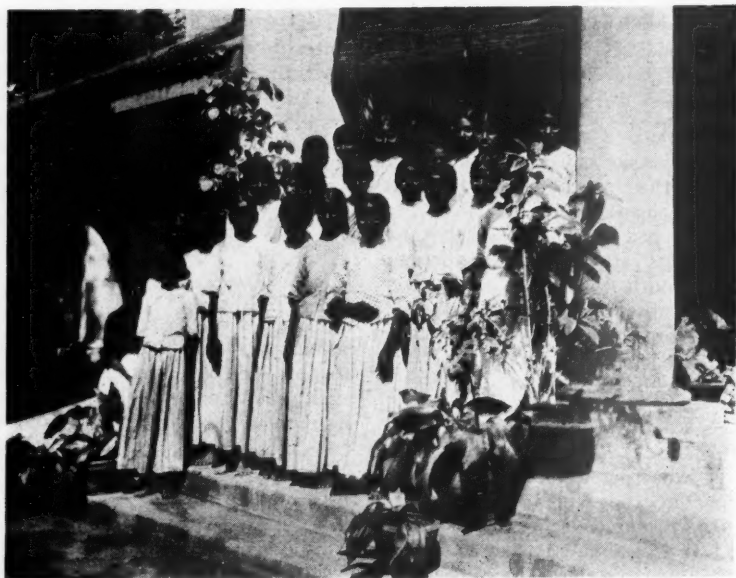
This is a Danish church and there are only about 30 women in the Mission Circle. They are already supporting a Bible woman in Burma.

#### WORTH WHILE GIRLS IN THE PHILIPPINES

Last August the third W. W. G. Chapter in the Philippines was organized at Capiz. We hope this latest addition will add much to the influences of the Worth While Girls in the Islands. Some time ago the Guild at Iloilo sent gift packages to the Culion Leper Colony, those designated to special ones being received with great joy. This outside touch with members of the colony is of vast importance. Evangelizing influences must come from the outside, as the authorities do not permit anything of the kind on the island. Each sect has to work within its own membership, and when new arrivals register, they are asked their allegiance at once. Minors must follow the religion of their parents unless they have a written statement permitting them to hold to their own chosen belief.

#### AN UNUSUAL METHOD OF SEED SOWING

The Baptist Missionary Training School in the Philippine Islands received last year an invitation to take part in the Jaro Carnival. The previous year the school had made such an impression that they won second honor, so this time they hesitated about refusing. But what to plan for costumes! It was finally decided to make blue cardboard helmets and shields



GIRLS OF THE BOARDING SCHOOL AT KANIGIRI, SOUTH INDIA, WHO WERE BAPTIZED ON SEPTEMBER 13, 1923



and to letter in yellow the verses of Ephesians 6:11-17. In spite of all the Catholic influence of the town, the school made the first place. All during the carnival the local photographer sold pictures of the group, and called it "The Ephesians Picture." Thus he scattered the seed far and wide. May it be falling upon good ground!

#### A LETTER FROM SUIFU

The West Central District may justly be proud of their two missionaries in Suifu. Miss Mabel E. Bovell's membership is in the Walnut Street Baptist Church, Burlington, Iowa, and Miss Lettie G. Archer's membership is in Belpre, Kan. This very interesting letter from Miss Bovell has just come:

"We have had many desires and longings for our school this year and now upon looking back, we can see that our Heavenly Father has been very good to us in fulfilling some of these desires. Life is by no means an idle one at our schools with their 262 pupils, ranging in age from kindergarten up to the first year of high school, and with the seven girl teachers who, after all, are not much more than big girls. It keeps us busy and out of mischief, to say the least. Our work has been made much more effective and our cares lighter by the cooperation of our missionary doctors and nurses of the Woman's hospital in looking after the physical welfare of our pupils. Almost every day, they have held a clinic, and many times have made extra calls on sick girls. Consequently our student body is much improved in health during the last year.

Last spring, as a result of the revival meetings of the fall before, and of an optional Bible class and as a natural spiritual growth due to religious teaching and living, eleven girls from our city school and two from our suburb school, and two women from the members of the weekly Bible class at the suburb school, were baptized. Others asked for baptism, but since it is a big jump for some of them from heathenism to Christianity, we felt they should study the Bible longer. The older pupils at the West Gate Suburb School have been most zealous and helpful in teaching their mothers and other women to read at the Bible study class.

We had no leakage of pupils between the fourth year of Lower Primary and the first year of High School this year. This is very encouraging. However, our buildings are very crowded and we are looking forward to finding a new place for the first two years of Lower Primary. Our long cherished desire to open a Middle School department, and thus save many girls for the future, has at last been realized. We opened with a beginning class of ten which comprises the Higher Primary graduating classes of the last two years. Sad to say, one girl has just had to drop out because of her elder sister's approaching marriage, and to get ready for her own. She and we feel very badly over this.



KWONG YIT GIRLS' SCHOOL, KAYING, SOUTH CHINA

On the whole there has been a very good spirit among teachers and pupils this year, but during the last few months I have noticed a seeming indifference to a deepening of the spiritual life among the pupils, and this distresses me. I hope you will pray that this may be changed. We were much gratified to have Miss Archer come to us at the opening of the fall term, and she has already been a great help. She became principal of the schools at the end of the fall term, and we feel every assurance that the schools will prosper in all ways under her supervision."

#### ANNUAL MEETING

By order of the Board of Managers, Mrs. T. E. Adams, recording secretary, announces the 53rd annual meeting of the Woman's American Baptist Foreign Mission Society to be held in the Municipal Auditorium in Milwaukee, Wis., on May 29, 1924, at 2 p. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.

### TIDINGS

EDITED BY CONSTANCE JACKSON WARDELL

#### Jennie's Mother Speaks

Requests have been coming in for some time for good monologues to use on programs in missionary meetings or church entertainment. We are printing here a Christian Americanization monologue written by Miss Gaye Harris, Christian Americanization Secretary for Central District. She includes this introduction as an explanation: "In doing Christian Americanization work we often have club

work for the boys and girls from foreign homes. These are conducted by volunteer workers, busy women, who are willing to give some of their time to help make better American citizens for the future. One of the regular attendants at the afternoon sewing class is a little girl whose name is Jennie. It is Jennie's mother who is going to talk to you now. She will tell you more about these clubs and what they mean to the children."

Me just one poor Italiana woman but me like say one nice big "thank you" to you ladies for the nice school for sew you make for Italiana Children.

Five year go comen me first time in America, my Jennie was then seven year old, she no can speak English, me no can speak English we don't know nuttings. But my Jennie she goen in the school first week. She learn little bit queek, purty soon she get promote then promote again now she make one promote every year and she speak all nice, same Americana girl. And she learn sew good, she can make one dress more nice than me can buy at store for three dollar.

One day my Jennie she comen home and she say to me: "Mamma! Rosie she is tell me about a school for sew. Get thing nice cheap, nice teachers, no scold whip, nothings all time got sunshine in face, all time sweet."

"But Jennie," me say, "when you got time for sew you go five days in the school."

"It is on Saturday," she say.

"All right. Me like for you learn sew, like for you learn from nice sweet teacher, you can go."

Comen next Saturday my Jennie she hurry for eat, maken hands face much clean come queek in school for sew. She is gone much long time come home tella me: "Mamma, it is nica, gooda school. First we sing a Jesus song, say nice verses, learn new one, teacher make it all nice

explain, tell us good story from Bible, sew one hours, salute flag sing and come home. It is so good mamma I think it is more good than church, I standa more. And mamma nica, sweeta teacher no geta pay for comen."

Then me laugh all big and say: "No pay? In Americao every body work for pay that is all." This maken my Jennie little bit mad and she say: "Mamma you can come in school and see, they no care."

But me say: "Jennie you know me no can come in the school. Me gota too much de work, too much babee. Mabe somea time you aska teach comea home with you then me see."

Nexta weeka come. My Jennie go gain in de school for sew. Stay longa time come back looka little bit sad got little bit tear on face. "Jennie what the matter is," I say. And she splain to me how they is got just one teacher and she no can help every girl sew. They ask where is the other teachers and Mrs. Dolle she say: "Mabe they got too much busy no come any more."

Now me no lika that cause I no lika for my Jennie comen in the school and not have help for sew so I say: "You tellen that teacha come my house I lika see."

Then on Saturday I maka the house all clean. Scruba keeds, get every thing feex all nice. Nickie he no like have face wash. I say: "Jennie Teacher no like boy with dirty face." And little Tony all day ist clap hands and say: "Jennie teacher comen, Jennie teacher comen." Two clock Jennie go in de school and soon I look out the window and I say: "Mabe school she not last long to day that teach she comen my house." Many time I look out wind and four clock see my Jennie comen home and there is no teacha. This time my Jennie she is maka much cry and I say: "Jennie what the matter, what the matter?"

And she say: "Teacher no can come."

"But why she no can come?"

"Rosie mamma got seek babee, Josie got leg broke, Mary mamma like teacher help her maka dees (points to dress) and she no can come everyplace cause she is just one today."

"No cry Jennie, no cry, dats all right mabee she can comen next week."

But myself I feel a little bit bad cause I got special refreshment for the teacha and I tink mabee she not keep one weeks.

Nexta week my Jennie she come queek in de school ask teach first one if she can come her house and she say yes she can come.

Bout four oclock myself look out the window and see comen down the street my Jennie with her is one sweet Americana lady. Then I feel a little bit shamed of my poor house and tink I wish she no could come thees time. But she come right in, not see my poor house just smile at me and my Jennie. She say: "You got nica girl Mrs. Vacca, I like your Jennie much!"

"Speka you the English, Mrs. Vacca," she say to me.

"Just leetle bit."

"You lika one teacher come in the house help you," she say.

"Sure me lika teacher?"

Then her face it get a little bit sad and she is maken tears in eyes, and she say: "I like promise you teacher next week but Mrs. Vacca me got eleven Italiana women wait for teacher. Myself have many friends, say to them, 'you like teach Italiana woman speak English?' They say, 'Miss Dolle we like soo much do that but we goo too much busy.'" I tink they no more busy than Mees Dolle, no can understand. Then face it get little bit more shine and she say: "You wait—some day I come back—bring you teacher." And she go way.

I say to Jennie: "she is one nica, sweeta woman, I tink Protestant, but thats all



MISS MARTHA M. TROECK, "THE ANGEL OF ELLIS ISLAND"

right. If Protestant religion make woman all nice sweet lika dat I think I like more people get that kind religion."

One day comen a priest in my house. He say, "You must pay 25 dollar for the sins for this girl."

"Whats matter?" me say. "My Jennie no is bad girl."

"She comen Protestant school for sew—there is bad woman make that school." In my country we always do what priest say and first I feel little bit fraid but when he say that it maka me feel little more bold and I say: "No, no, she is a nica lady she come herself in my house and I lika much." Then he geta mucha mad and say: "Jennie comen gain in dat school I give a whip."

No more now feela myself afraid and I all sweel up big and me say: "Mr. Priest, my child can go where she lika, this is free country, THIS IS AMERICA."

He is geta mucha mad, slam door and go away. That was six monts ago. He no come back any more. My teacher no come yet but I wait and wait. I say: "Mabee Mrs. Dolle she haf look all over for teacher but some day she find and then I lerna speek all good like Americana woman. I lerna more about religion that make woman all sweet, make face all shine, make heart full love."

F. GAYE HARRIS.

#### THE ANGEL OF ELLIS ISLAND

On Sunday afternoon, March 23, they laid her to rest beside the mother who had gone before her—our Angel of Ellis Island whom the whole denomination knew and loved as Miss Martha Troeck. Had she lived another day she would have celebrated her 60th birthday, but a sudden accident befell her on March 19 as she was going about her work on the streets of Chicago and she lived only a short time after the automobile struck her down.

For 33 years Miss Troeck was a well beloved missionary of the Woman's American Baptist Home Mission Society, over 15 of which were spent on Ellis Island where her loving service to the incoming aliens won her the title by which so many will remember her, the "Angel of Ellis Island." It was a marvelous piece of work she did and very often she had the joy in the years since she left the landing station, of running across men, women and children in her travels who remembered her as their friend of the hospital and the detention room. What a reward for her to find them happy and even prosperous American citizens today, their children in American schools and churches, and they themselves earnest Christians since the day the missionary showed them the way and left the little Testament in their hands. Literally thousands of homesick, frightened newcomers came under her influence in those busy, happy days on the Island. She was indefatigable in her errands of mercy, distributing tracts and Bibles, carrying delicacies to the hospital-bound, collecting clothing for ragged, destitute children, comforting the lonely, quieting the fretting, sick babies. All this was not accomplished without heavy strain upon herself, and once she broke down so completely that it was necessary for her to return to her home in Germany for a year's complete rest.

At the outbreak of the war the work on the Island was greatly diminished and Miss Troeck was transferred to the Baptist Missionary Training School in Chicago as a missionary member of the faculty. There for the last five years she was a wonderful source of power and inspiration to the students as she supervised their practice work, assisted them in house-to-house calling, taught them the principles of sur-



veying districts, and helped in the club and class work at Raymond Institute. She was an active force in several of the Christian Centers in and near Chicago and will be sorely missed by many families in the stockyard and Calumet regions to whom she was known as "Santa Claus Mama" at Christmas time.

We have lost a precious member of our missionary family yet we rejoice that she was able to labor until the last, as she wished it to be. God has new work and larger tasks for the strong hands which were never happy idle.

#### THE PASSING OF A PIONEER

It is with sorrow that we learn of the death of Miss Laretta Ballew, on Christmas day, in Burbank, Cal. She belonged to the pioneer days of the Society, for she was among the first missionaries to the Indians, accompanying Miss Maryetta J. Reeside to Oklahoma Territory in 1892. Those were stirring days for her, 25 miles from the nearest railroad and surrounded by uncivilized blanket Indians. Yet the very next year Miss Ballew reports 186 women's meetings held, 227 garments cut and basted, 164 religious visits and 24 children's services. The women had organized a home mission society though their ideas of missions were still vague, and they were dressing their children in civilized clothes with hair nicely combed and faces clean. One Indian man gave a dollar to her, saying, "My wife and daughter, we heap love Jesus." So did Miss Ballew, as her consecrated, earnest life has consistently proved. She was a splendid example of what God can do with a willing worker.

### FROM THE FAR LANDS

#### A Message of Congratulation

TO THE CANADIAN BAPTIST FOREIGN MISSION BOARD

The Board of Managers of the American Baptist Foreign Mission Society extends to the Canadian Baptist Foreign Mission Board its hearty greetings on the occasion of having completed fifty years of missionary service in India.

The Board recognizes the blessings of God upon the foreign mission work of the Canadian Baptists during this long period in the steady growth from one lone station in 1874 to more than 20 mission stations with 80 churches, comprising a membership of more than 17,000, and with more than 400 schools giving a Christian education to 12,000 boys and girls.

The Board acknowledges with gratitude the cordial and intimate relationship that has always existed between the American Baptist Foreign Mission Society and the



BIBLE CLASS, FORSBY, FINLAND

Canadian Baptist Foreign Mission Board, which has made possible the closest cooperation and harmony between the missionaries of these two organizations working together on adjoining fields in South India. This close relationship has been further cemented by union in the theological training of Telugu preachers and evangelists. The strength and influence of the Telugu Baptist Churches in India depend on the success of the Union Baptist Theological Seminary at Bezwada.

The Board rejoices with you in the glorious achievements of the past and prays for the continued blessings of God upon the work of the Canadian Baptist Foreign Mission Board in all of its efforts to extend the Kingdom of God throughout the world.

Frederick L. Anderson, Chairman of the Board of Managers; William B. Lippard, Recording Secretary; Joseph C. Robbins, Foreign Secretary for India.

New York, March 11, 1924.

#### Annual Meeting

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The 110th annual meeting of the American Baptist Foreign Mission Society will be held in the Municipal Auditorium in Milwaukee, Wis., on May 29, 1924, at 4:00 P. M., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. By order of the Board of Managers.—*William B. Lippard*, Recording Secretary.

Dated, New York, March 11, 1924.

#### NEWS FROM FINLAND

Twice a year we gather young men and women from different churches to a Sunday school teachers' and evangelist class conducted at some one of the churches

which invites them. On the 5th of November we came to Forsby, a little country church, and in all we had 25 pupils, coming from Baptist homes, many of whom had not been converted. After Bible study, much praying and waiting on the Lord, the Holy Spirit fell upon us, convincing and urging for a decision for Christ, and it resulted in a revival in the church. At the close of the class, on December 9th, I had the blessed opportunity of baptizing 23 young men and women, as a result of God's work upon their souls to salvation. This may gladden our American Baptist friends, who so liberally supported us in our work in Finland, before the Swedish Baptists took the responsibility to help us financially. In February we are going to have the next class in Mona.—*John H. Swordson*.

#### The Second "Serving Seven"

By J. J. Ross, D.D.

I want to tell you something concerning seven missionaries who are living temporarily here at Vancouver, B. C. They are the Rev. and Mrs. C. Unruh, the Rev. and Mrs. J. A. Penner, the Rev. and Mrs. A. J. Hubert and Miss Aganetha Neufeld, all of whom are of Russian origin except Mrs. Unruh, who was born in Germany. These missionaries originally were set apart to the work of the gospel by the New Mennonite Brethren in South Russia for missionary work in India and were sent to India under the auspices of the Northern Baptist Convention. The reason for their connection with the Northern Baptist Convention was that all the Protestant churches in Russia under the Czar's government were forbidden to organize foreign missionary societies. On account of this all the Russian churches which desired to do foreign mission work had to seek Missionary Societies in other countries under which they could work. In this condition the Baptist churches of Russia sent their contributions to the German Baptist Society in

Germany, the Old Mennonite Brethren joined the Missionary Society in Holland, while the New Mennonite Brethren sought affiliation with the Foreign Mission Society of the Northern Baptist Convention. The missionaries above named were sent to India, where they studied in the Ramapatnam Baptist Seminary, getting much of the language and much of their theology under the instruction of Dr. Jacob Heinrichs, now a beloved professor in our Northern Baptist Theological Seminary, in Chicago.

The question now arises, "Why are these missionaries in Vancouver?" They arrived in Vancouver about the same time as we did, and it was a great pleasure for us to form their acquaintance and to enter into fellowship with them. When the war broke out the Russian Government immediately prohibited the people from sending any money out of Russia for mission work, with the result, that the missionaries, who were then in India, had all their financial help cut off. Immediately, on learning of the straitened condition of the Russian Baptist Missionaries in India, the American Baptist Foreign Mission Society took the matter up and provided the money required, with the understanding that the New Mennonite churches in Russia would reimburse the Society when the war was over. But things in Russia went from bad to worse. The Revolution came on and the Bolsheviks began their régime. There was very little hope left of the New Mennonite Brethren taking up Mission work in foreign lands in the near future. The furlough of the missionaries who were in India was long past due. Mr. and Mrs. Hubert remained in India almost two terms in succession. They waited and hoped that things would turn for the better; the Penners were two years over their time and Miss Neufeld three years past her furlough period. Moreover, the Soviet Government promulgated a declaration in 1920 by which these missionaries lost their citizenship. So here were seven servants of God without citizenship in any country of the world and without membership in any assembly of God's people on the face of the globe. Thus have these people, and in many other ways, suffered and sacrificed for the name and cause of their Lord. In order for them to remain as missionaries in India it was necessary for them to have citizenship in some country, and as they were being supported by the American Baptist Foreign Mission Society in India, it was natural for them to desire citizenship in the United States. They came to the United States from India with the full intention of living there for the required period of five years, when they hoped to have their full citizenship papers and then return to India to carry on the work that they so much loved. After arriving in the United States they learned that on account of having lived for several years already within the British Empire it would now be

necessary to live only one year in some part of that Empire and they could secure their full British citizenship. It was suggested that they come to Canada and live one year in this country and by that means save four years for missionary work in India. This they have done and will remain here until October of 1924, when they will possess their full British citizenship and return to India under the auspices of the Foreign Mission Society.

May I say that these seven people have all joined the First Baptist Church of this city on the basis of their Christian experience. It was a real joy to us to introduce them in a public service to our people, and it was a great pleasure and honor to our members to extend to them a hearty welcome into their fellowship. When they leave Vancouver for India they will transfer their church membership from us to some Baptist church or churches within the territory of the Northern Baptist Convention. We have received word from the Foreign Mission Society that these missionaries are held in very high regard. We have already learned to respect them very highly here as servants of Christ. Though they are here patiently waiting till they can return to India, they are not idle. They are giving themselves to study, prayer and active service both in and out of the city wherever the opportunity presents itself. They speak good English and are very acceptable to the people. I might say that if these missionaries are samples of the kind of men and women that the American Baptist Foreign Mission Society sends to the foreign field, surely the Society is engaged in the work of our ascended Lord.

## FROM THE HOME LAND

### Present Situation in Negro Education

BY GEORGE R. HOVEY, D.D.  
*Secretary of Education, Home Mission Society*

It is probably more important than ever before that the Negro churches have intelligent leadership. The forces of anarchy, infidelity, and racial ill-will are making violent attacks on the Negro today. Many leaders say: "If the American white man represents Christianity with his discriminations in school and amusement and travel and church, with his Jim Crow car and segregations and lynchings, we have no use for such a religion." The Negroes have ably conducted magazines and papers which take this attitude toward Christianity. Furthermore, an ignorant church is the prey of every fantastic doctrine and custom, and is of little service if not a positive hindrance in the conquest of the world for Christ. The need of training Christian

leaders for Negro churches was never greater.

No longer, however, does our Society pay the whole cost of these schools as we once did, nor do we assist so many as we did twenty years ago. About twenty secondary schools have been turned over entirely to the Negroes. Seven of the higher schools are in large part supported by the Negroes, and controlled entirely by them, receiving from us not more than one teacher's salary in each school. Eight of the highest schools are still to a considerable extent supported and controlled by The American Baptist Home Mission Society. These eight schools have growing college departments, strong high school departments, theological or ministerial departments, and, generally, normal departments.

The number of college students has increased above five-fold in five years, and the grammar school pupils have decreased in similar ratio.

Bible study is required of all students in all classes. The Home Mission Society by a relatively small contribution encourages and makes possible this great work; and at the same time gives supervision and counsel to this extensive system of religious education. Its appropriations are especially for the salaries of teachers, which range from about \$500 for some in the lower grades to \$1,000 or \$1,500 for those in college departments, and \$2,100 for presidents. Many of these teachers are heroic, self-sacrificing missionaries, dedicated to the service of their colored brothers. Both white and colored professors often decline positions offering larger salaries in order to remain where they can contribute more to human welfare and the coming of the Kingdom of God. Our Society is especially interested in the support of these teachers. The Society also appropriates money for special repairs and equipment, such as science apparatus, and for smaller buildings, such as teachers' houses costing approximately \$5,000 each. Total budget of the Society for Negro education: From General Fund, \$70,900; from income of designated endowment, \$71,300; administered for General Education Board, \$57,425; grand total, \$199,625.

### His Pastor's Tribute to D. G. Garabrant

BY REV. J. A. MONK

We have suffered an irreparable loss in the death of David G. Garabrant. We knew him so well, loved him so much and lived so near to him that we do not yet fully realize what he was, what he did, or what he meant to us. Let us try to emulate him in kindly thoughtfulness, loving service, gracious generosity and living for others.

He was faithful. He never missed the Sunday services or the prayer meeting when in town. He loved the church. He was faithful to the Old Book, it was his





DAVID G. GARABRANT ADDRESSING A CLASS AT SPELMAN

companion and guide. He lived by its precepts, imbibed its spirit, and supremely loved its Lord. He was faithful to Christ, he believed in His deity, and bowing in humble submission said, "My Lord and my God." He was faithful to duty. He was the treasurer of our church for many years. He was loyal to the interests of his denomination; a devoted supporter of home and foreign missions.

Mr. Garabrant was nobly generous. He had a very large income but he gave everything away. Recently an appeal came to him for funds from a cause that he believed to be very deserving. He could at that moment give nothing, but wrote to a friend saying, "Kindly help this cause, I have given until I am drained dry." He loved to give. Last summer my wife and I were his guests on a trip to the White Mountains. We were invited one night to stay at the most beautiful camp I have ever seen, on a charming lake. As we were looking around this lovely spot, I said, "Mr. Garabrant why do you not have a little bit of heaven on earth like this in which to spend some of your time?" His reply was characteristic, "I could not have a place like this and give what I now give and I prefer to give."

Activity was another characteristic. It is amazing to those of us who knew him so intimately, how he accomplished so much and did it so well. He was vitally interested in twenty-six institutions, president of several, trustee of more, treasurer of a few, and performed each task so well that the individual society felt that he was supremely interested in it. I have never known a man with such varied interests who performed his duty to each so perfectly. It would be impossible to know him without learning that he lived for others. He seemed in fact seldom to think of himself. The only luxury he allowed himself was his chauffeur and cars. He loved touring; but even there he used what he had for others. Every Saturday afternoon he looked up some family in the church and invited them to be his guests for a long drive; while not a few of us have enjoyed his hospitality in

trips of two weeks at a time. When he was on his dying bed he still thought of others. Calling his son to the bedside he said, "You know the many locally I have been trying to help financially, be kind to them."

Another fine characteristic was his far-sightedness. He did not plan for the present only but saw the distant scene. He was by far the most liberal contributor to our church and through it to the denomination. He knew that the church would feel his loss financially so he made preparations. He took out an insurance policy in favor of the church, which provides that the church receive a thousand dollars the first year after his death, grading down to a hundred dollars the tenth year. What a splendid suggestion to men of means who have been large financial supporters of the church of which they are members.

The most outstanding feature of this good man was his absolute lack of animosity. He could be defeated in a project that was dear to him, but he was just as gracious to the one who defeated him. The greatest contribution he made to the world was not in money although he gave much; not in service although he was an indefatigable worker; his greatest contribution was himself, his humble, kindly, prayerful character. I count it as the greatest honor of my ministry to have been the friend and pastor of this gracious Christian gentleman.

#### DOWN BY THE RIVER SIDE IN WYOMING

The results of the work of the colporter-missionaries cannot be tabulated completely nor a record of their activities given in any adequate way. Yet one incident in a day's experience in some remote locality may reveal the spirit underlying this feature of the home mission enterprise. From a letter sent to one of the secretaries by a colporter-missionary in Wyoming, the following is taken as typical of many experiences of these gospel workers on the frontier:

"I went to the camping place by the river and there met a family consisting of father, mother and seven children. They had come from South Dakota and were on

their way to a new home in California. I wish you could have seen their outfit—a Ford like a sheep wagon, a large tent and some furniture. I asked the father if he ever got stalled. He said, 'Yes, but the boys can push.' I never saw a happier bunch of boys; aged 15 down to 5. The mother told me that she was a member of the Methodist Episcopal church and that the children had been attending Sunday school. I gave them some tracts and a New Testament and they promised to read them. They also promised to unite with some church. We had a prayer together in their big tent."

#### A CONFERENCE ON EVANGELISM

As for several years, under the auspices of the Department of Evangelism of The American Baptist Home Mission Society, there will be held again this year a two days' meeting preceding the sessions of the Northern Baptist Convention. The meeting will be in the nature of a conference and a retreat, held in the Tabernacle Baptist Church, Sunday, May 25, morning, afternoon and evening and on Monday, May 26, morning and afternoon. The sessions are planned for an intimate and intensive contemplation of the work of winning men and women into the Kingdom of God. Men of passion and power will bring messages of inspiration leading to a rededicating of ourselves to this primary and all-time work of the churches. As heretofore, it is hoped the State Conventions and City Mission Societies will make it possible for their evangelists and missionary workers to be present.—H. F. Stilwell, General Supt. of Evangelism.

#### ABOUT HAITI AND JAMAICA

Haiti, the most backward of American republics, with its 3,000,000 inhabitants, 97 percent of whom are illiterate, has been left for Baptists to evangelize. Jamaican Baptists have occasionally sent missionaries to this republic, and the Lott Carey Missionary Society (Colored) assists some missionaries and pastors. But the island is hardly touched. A designated gift enables us at least to begin to assist in a small way the remarkable work of the native missionary, Mr. L'Herisson.

The Island of Jamaica ceased to be a dependent missionary field 80 years ago, but has received some help from England in recent years. Two years ago the British Baptist Missionary Society requested us to assist them in the work in Jamaica. We are now appropriating \$5,000 to help the Jamaica Baptists establish their work on a stronger basis. Of this amount, \$800 will pay one-half the salary and expenses of an Executive Secretary of the Jamaica Baptist Union; \$1,200 will aid pastors under stipulated conditions; \$2,000 will aid Baptist students in Calabar College and High School, especially those preparing for the ministry; while \$1,000 will apply toward the salary of a new teacher to devote his time to training of students in this school for Christian work.

## Department of Missionary Education

Conducted by Secretary William A. Hill

### Missionary Topics and Programs

#### THE B. Y. P. U. CONQUEST COURSE

Missionary programs for use from January to June, 1924, have been prepared especially for the missionary meetings of the B. Y. P. U. societies. Here is a totally new offering calculated to put zest and vigor into the missionary programs and save the societies a great deal of needless work. Here is a complete background of source material and valuable references. A missionary heart is a loving, living, giving heart; and these programs faithfully carried out by a conscientious leader cannot fail to awaken special interest.

The programs are prepared in conjunction with and as supplementary to those found in *Young People's Service*, the periodical published for young people's societies. They aim only to suggest additional sources and bibliography, and newer leaflet material than could be obtained at the time the periodicals are printed. Extra copies of this booklet may be secured free of charge on request. These are published jointly by the American Baptist Publication Society and the Department of Missionary Education.

#### FOR CHRISTIAN ENDEAVOR SOCIETIES

To provide for our young people in the Christian Endeavor Societies special programs have been prepared by the Department. They are built upon the missionary topics as they occur in the regular topic schedule, and for convenience are published in advance of the many requests for such materials. The missionary committees of the local societies should find these materials of special value in arranging for the regular missionary sessions. Leaders of young people's societies desiring information about missionary biography and the mission study class for young people are invited to correspond with the Department of Missionary Education, 276 Fifth Ave., New York City.

The titles of the Home and Foreign Mission study books for the current year are given, from which a choice may be made for mission study classes. These program materials are free.

#### SUGGESTIVE PROMOTION WORK

How the new missionary programs for young people's societies were featured by one state secretary is shown by the following letter which he sent to the Baptist C. E. societies in his district:

*Dear Friends:* Your Baptist Board of Education, Department of Missionary Education, has prepared and published a

wonderfully fine leaflet, "Missionary Topics and Programs," which also includes a bit of "Stewardship." Enclosed is a copy of this, your, program. We sincerely trust that each Baptist society in our state will use these programs.

You tell me many times that your missionary meetings are not interesting—here's the answer, *USE IT*.

You tell me you cannot interest your members in giving to missions—here's the answer, *USE IT*.

Remember, too, that several of the goals on our "Friends of Christ" chart relate to our missionary activities. One provides that we shall hold a certain number of missionary meetings during the year, in at least part of which definite missionary information will be given regarding your own denominational missionaries. Here's a big help, *USE IT*.

Another goal provides for a large percentage of your members being regular contributors to denominational missionary funds. Here's a help on that, too, *USE IT*.

Will you write me and tell me that you will use this leaflet? And will you write to the Secretary of your Board and tell him so, too? His name is Rev. William A. Hill, and his address is 276 Fifth Ave., New York City. I know you will write.

#### MISSIONS IN THE CHURCH SCHOOL

The First Baptist Church of Malden, Mass., is putting on a fine program of missions through the church school, which recently had a Rally Day attendance of 1,084. Miss Hattie A. Manley, director of the young people's work, writes as follows:

"In the opening service of worship we are using the story-telling method as well as projects, up to the young people's department. There, a class of young women and one of young men plan the whole service, and carry it out, a pair each Sunday for a month. We have taken the following subjects: Japan, its area, population, government, education, and industrial life; some characters of Japan's new day—Neesima, Madame Yajima, Kagawa; conditions and needs today which America may meet, in reconstruction and religion. The final is the little pageant 'Winning Japan.' Everyone has been glad to cooperate, and the interest and attention has been a marvel to us. We have tried to create an atmosphere before beginning, which may have helped. At our exhibit we expect to have a Japanese house, and other objects prepared by the Primary children; the village and rice field by the Juniors; the paint book, outline

and product maps, the doll's festival, by the Intermediates; the shrine, Japanese Room and New Year by the Seniors; Tea Room by Young People; loan exhibit and posters by Christian Endeavor, and the play 'A Willing Captive' by a class of Seniors who are also W. W. G. We shall have two meetings on the topic in the Intermediate C. E. If all goes as we hope, our grand finale will be the pageant 'The Way.'"

#### STUDY THEMES FOR 1924

##### Foreign—China.

Home—The Way of Christ in Race Relations.

The text-books, some of which should be off the press by the time of this issue, are as follows:

##### FOREIGN

Adult and Young People—*China's Challenge to Christianity*, Porter; *Ming Kwong*, Gamewell; *China's Real Revolution*, Hutchinson.

Intermediate—*Young China*, Mabel Gardner Kerschner; *Torchbearers in China*, Basil Mathews.

Junior—*Chinese Lanterns*, Minna McEuen Meyer; *Friendship Center in China* (Hand Book), Wilhelmina Stooker and Janet Hill.

Primary—Picture sheets and stories.

Send to the Department for descriptive list of study books, prices and helps.

##### HOME

Adult and Young People—*Of One Blood*, Spear; *Adventures in Brotherhood*, Dorothy F. Giles.

Intermediate—*Land of All Nations*, Margaret F. Seebach.

Junior—*Better Americans*, Number Two, Mary DeBardeleben; *Uncle Sam's Family*, Dorothy McConnell.

Primary—Picture sheets and stories.

#### Summer Conferences

The Department of Missionary Education cooperates with the Missionary Education Movement Conferences, the Interdenominational Schools of Missions, and Baptist Assemblies in the territory of the Northern Baptist Convention, by assigning teachers of Mission Study for these important Summer gatherings. The list is as follows:

#### MISSIONARY EDUCATION MOVEMENT CONFERENCES

July 1-10..... Maine..... Ocean Park  
" 5-15..... New York..... Silver Bay  
" 11-21..... California..... Asilomar  
" 25-Aug. 4... Wisconsin..... Lake Geneva  
" 25- " 4... Washington..... Seabeck

#### INTERDENOMINATIONAL SCHOOLS OF MISSIONS

June 2- 6..... California..... Los Angeles  
9-13..... Minnesota..... Minneapolis, St. Paul  
" 9-13..... Oklahoma and S. W..... Oklahoma City  
" 16-23..... Indiana..... Winona Lake  
" 18-26..... Colorado..... Boulder  
" 23-30..... Wisconsin..... Lake Geneva  
" 24-28..... Illinois, Mo..... Greenville  
" 27-July 5... Pennsylvania..... Chambersburg  
July 5-12..... California..... Mt. Hermon  
" 7-14..... Massachusetts..... Northfield, (Home)  
" 14-22..... Massachusetts..... Northfield, (Foreign)  
Aug. 4- 9..... Illinois..... Dixon  
9-15..... New York..... Chautauqua, (Home)  
" 17-23..... New York..... Chautauqua, (Foreign)  
2nd week in Aug. Ohio..... Bethesda



## BAPTIST SUMMER ASSEMBLIES

June 18-24	North Dakota	Jamestown	July 25-Aug. 3	So. California	(Not determined)
" 25-July 3	Montana	Helena	" 27- "	3. South Dakota	Sioux Falls
" 28- "	11. New Jersey	Hightstown	" 28- "	3. Minnesota	Mound
July 1-10	Arizona	Oracle	" 28- "	8. Ohio	Granville
" 8-18	Idaho	Ketchum	Aug. 3-10	Nebraska	Grand Island
" 16-27	Iowa	Iowa Falls	" 4-14	Kansas	Ottawa
" 15-25	E. Washington	Coeur d'Alene	" 5-11	W. Virginia	Philippi
" 22-31	Utah	Ogden Canyon	" 5-15	W. Washington	Burton
" 13-19	Rhode Island	E. Greenwich	" 6-17	Wisconsin	Green Lake
" 14-20	Pennsylvania	Ridgeview Park	" 11-17	New York	Montour Falls
" 18-25	South Dakota	Black Hills	" 11-18	New York	Keuka Park
" 21-31	N. California	Asilomar	" 16-24	Indiana	Franklin
" 27-Aug. 6	Oregon	Columbia City	" 20-25	W. Virginia	Alderson
" 24- "	2. Michigan	Kalamazoo	" 25-Sept. 1	Pennsylvania	Collegeville

## Baptist Women and Girls!

The Annual Conference of Missions will be held at Chambersburg, Pa., June 27-July 5. Registration is now open and cards may be secured from Mrs. Stephen Leshner, The Wellington, 19th and Walnut Sts., Philadelphia. The registration fee is \$3. It is hoped that a large number of Baptist young people will register before the quota is filled. On the program are many prominent speakers and teachers of classes, among them leading Baptists; there will be a demonstration school for children in Junior and Primary work.

Here is one of the Most Complete Programs of a Church School of Missions

THIS REPRODUCTION SHOWS HOW A CHURCH CAN MIMEOGRAPH ITS PROGRAM

Resident Church Membership - 104

Average Attendance for 6 weeks - 125

## THIRD ANNUAL - CHURCH SCHOOL OF MISSIONS

## PULLMAN BAPTIST CHURCH, PULLMAN, WASH.

(Report submitted to the Department of Missionary Education)

## SUNDAY

6:30 to 7:15 Feb. 3 Feb. 10 Feb. 17 Feb. 24 March 2 March 9

## ADULTS

"Japan on the Upward Trail" Chap. I&II 1-3 Chap. II 4-III Chap. IV Chap. V Chap. VI & VII Chap. VIII & Baptist Work

Quota 20 Att. 16 Att. 16 Att. 25 Att. 19 Att. 20 Att. 22

## COLLEGE B.Y.P.U.

"Japan on the Upward Trail" Chap. I&II 1-3 Chap. II 4-III Chap. IV Chap. V Chap. VI & VII Chap. VIII & Baptist Work

Quota 30 Att. 25 Att. 35 Att. 32 Att. 38 Att. 31 Att. 31

## HIGH S. B.Y.P.U.

"Japan on the Upward Trail" Chap. I&II 1-3 Chap. II 4-III Chap. IV Chap. V Chap. VI & VII Chap. VIII & Baptist Work

Quota 20 Att. 24 Att. 17 Att. 15 Att. 27 Att. 16 Att. 23

## JUDSON B.Y.P.U.

(Intermediate) At Home in Japan At School in Japan At Worship in Japan At Play in Japan The Christian Movement in Japan Our Baptist Work in Japan

Quota 15 Att. 26 Att. 36 Att. 33 Att. 41 Att. 36 Att. 31

## JUNIOR B.Y.P.U.

3:00 P.M. The Land of Japan (Pictures) At Home in Japan At School in Japan (Pictures) At Worship in Japan At Play in Japan (Games) Christ in Japan (Pictures)

Quota 15 Att. 25 Att. 21 Att. 10 Att. 20 Att. 18 Att. 23

## SPECIAL FEATURES

7:15 P.M.

By Brotherhood By Lad. Miss. Cir. By H.S. B.Y.P.U. By Judson BYPU By College BYPU By W.W.G.

Stereopticon Pantomime Play "Seven Keys to Mr. Bald Pate" "Diplomas for Kimonos" Golden Century Service Special Music Pageant "Fling Out the Banner"

## SERMONS AND

## ADDRESSES

7:30 P.M.

"Greatest Catastrophe in History" "Japan's Earliest Experience With Christianity" Address- Jobo Yasumura (Jap. Student) Stereopticon "Child Life of the Nation" Address- Mr. Maeda (Jap. Student) Stereopticon "We Can Finish It"

## SUNDAY

## MORNING

## STORIES

11:00 A.M.

"The Boy Who Buried a God" "The Most Wonderful Rope in the World" "When the Sun Goddess Hid Herself" "What Came Out of a Hat" "Old Pilgrim's Progress" "Let Your Light So Shine"

Total Att. 116 125 113 145 121 130

## WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

I am passing on to you this month some suggestions from Wisconsin's State Secretary which appeared in *The Wisconsin Baptist*. Our fiscal year has just closed and I hope you will all heed her advice and take inventory. I am indebted to Mrs. Dora E. Crockett of New London, N. H., for an article which appeared in *The Star in the East*, a snappy little magazine she has edited for three or four years. You will find this article "Enjoying Yourself" suggests practical ways of making your chapter translate the word service to those about you. The little verse "Look Pleasant," on another page, was taken from *The Star* also.

☆☆☆

Can you not put yourself in the place of the Chinese student who was a stranger in this strange land? Should such a student, or one from another country, touch your life, won't you help answer that prayer?

*Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon, white, yellow, red or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns, give me wisdom that I may understand that people of whatever complexion are all Thy children and Thou art their Father and Creator.*

The Sealed Intelligence Test is ready and waiting for you to send for it, either to the Executive Secretary, 218 Lancaster Ave., Buffalo, N. Y.; to the Department of Missionary Education, 276 Fifth Ave., New York City; or preferably to your State W. W. G. Secretary. The test is fascinating, and you will enjoy it. I will print the names of all chapters that pass it 100%.

☆☆☆

I am just home from Ohio's Fifth State Guild Convention, and what can be said about it? There were over 450 registered delegates, outside of the Cleveland girls, and 785 sat down to the banquet at the Hotel Winton. The Church of the Master was full of girls for two days and a half and Cleveland's hospitality was royal. Mrs. Charles H. Prescott, District Secretary, and Mrs. James Munn, Associate Secretary, with a loyal corps of helpers, were most gracious hostesses. The one and only Mrs. Terradell, State Secretary, planned and carried out on schedule a program that was a masterpiece. Ohio's Convention in action must be seen to be appreciated, and our Guild Secretaries from Illinois, West Virginia, and Indiana were guests, also Mrs. Hutchinson, one of the District Officers, and Rev. Ralph Ostergren, Assistant Pastor at Temple Church, Charleston, W. Va., who was the speaker Saturday evening. Send to Mrs.

D. A. Terradell, 190 Brighton Road, Columbus, O., for a program.

Hope for the future? Who could doubt it as she faced that great body of youth, strong, young, free, devoted to the World Wide Enterprise of the Kingdom of God? Twenty new recruits for active service at home or across the seas volunteered at the closing consecration service which followed an impressive communion service at 8.30 Sunday morning, conducted by Dr. Kirtley and eight deacons. The heart of the Master must have been made glad those days, and surely the heart of Ohio's Alma Mater was bursting with pride and thankfulness.

☆☆☆

Look at the picture of the Keuka House Party and double it in your mind's eye, and you will know something of the challenge of such conventions. By the way the date for Keuka's next house party is August 11-18. For registrations and other information write to Mrs. Ralph Kirby, Bainbridge, N. Y.

### A DENISON SCHOLARSHIP

The World Wide Guild has received very distinct recognition from Dr. Chamberlain and the Trustees of Denison University in offering a four year scholarship to the winner of the debate at the Ohio Convention. The debate followed the banquet and the topic was: Resolved, "That some form of religious training ought to be combined with all instruction in Americanization." The debate was in charge of Miss Ruth Weisenborgar, an instructor in Denison, and an enthusiastic Guild girl plus a volunteer for foreign missions. The hour was tense and the arguments on both sides were so clear and convincing and so courteously presented that



Ohio Baptist Assembly Annual Session



most of us wished for four scholarships. The happy and successful contestant was Miss Lillian Grundman, whose father is pastor of the Lettish Church in Cleveland, and she will enter Denison next September. The award was presented by Dr. Millard Brelsford, a Trustee of the University, who took the occasion to say some very nice things about the aim, purpose and work of the World Wide Guild.

*Faithfully Yours,  
Olivia J. Nokes*

#### On the Pacific Coast

The World Wide Guild Chapters of Portland, Ore., are growing splendidly in numbers and enthusiasm under the splendid leadership of Miss Helen Tjernlund, their Associational Secretary. They are really accomplishing things. The 1st of March they had a banquet and a rally at the White Temple which was well attended and showed an excellent spirit. There was one feature of the banquet which especially recommended itself. It was simple and plentiful and served for fifteen cents. Every girl who wanted to come, could, and none was left out because of the expense. We were grateful to Mrs. Bean, Columbia River District's White Cross Director, and her able assistants for the dinner.

Wherever I find a Scandinavian Chapter of the World Wide Guild, I can always count that they are one of the finest in the land. My experience has never been otherwise. I have just spoken of the fine work of Miss Tjernlund of Portland. She comes from the Swedish Chapter of Portland and her Chapter won the prize given to the Chapter in Oregon which won the

most points in Oregon's Point Standard. Their reward was a brass beggar's bowl from India, given them by Mrs. Failing of India. At the World Wide Guild Rally in San Francisco in January a large Swedish Chapter was present one hundred per cent and with one hundred per cent enthusiasm. They are always a Star Chapter. They planned an "auction for March." Doesn't it sound interesting? We will ask them to report it for the June MISSIONS.

I do not know of any Chapter of the World Wide Guild in California that really studies MISSIONS as intensely as does the Danish Chapter at Selma. Every member owns her own book and they meet and sit about a table and really study. As a result they know much and pray much, give and do much. I haven't the space to list their accomplishments of the last year. Their White Cross list alone is tremendous. Let me tell you of just one unique White Cross party they had to which the boys were invited. It was a "Shoe Shining Party." Everyone was asked to bring old shoes, all they could collect, which were still good. Some brought shoe polish. Then the party began. Everyone rolled up their sleeves and shined shoes, until they had turned out forty-eight good looking pairs of shoes. Then they were packed in a box and shipped to the Mather School for negroes in South Carolina. One of the Guild members has recently organized a Crusader Company and another a Herald Band. Three of the guild girls and another young woman are running a Sunday School for Japanese Children each Sunday. They write of their school: "We feel that in this way we are both giving them the gospel and helping to Americanize them. The guild girls planned a party for these youngsters and, oh, what

a party! Every girl if she was dignified lost her dignity and played with those little Japanese Children as if she were again a small child." They have sent us a picture of some of their Japanese children and asked, "Are they worth while? I should say they are!" I quote from the close of a report which they wrote of their year's work: "We are not such a large chapter but we pray that we may be used of God and that we may do our share in the advancement of His Kingdom." I am sure God is answering their prayers!

*Helen E. Hobart.*

#### Guild Song

BY MUEH WEE, CHRISTIAN KAREN GIRL

*Tune: I Will Sing the Wondrous Story*

Hark the clarion call resounding,  
Heralding to lands afar,  
That the World Wide Guild is marching  
Following the guiding star.  
O'er the crest of icy mountain  
Down through tropic jungle damp,  
Out across the trackless ocean  
Soon will shine the gospel lamp.

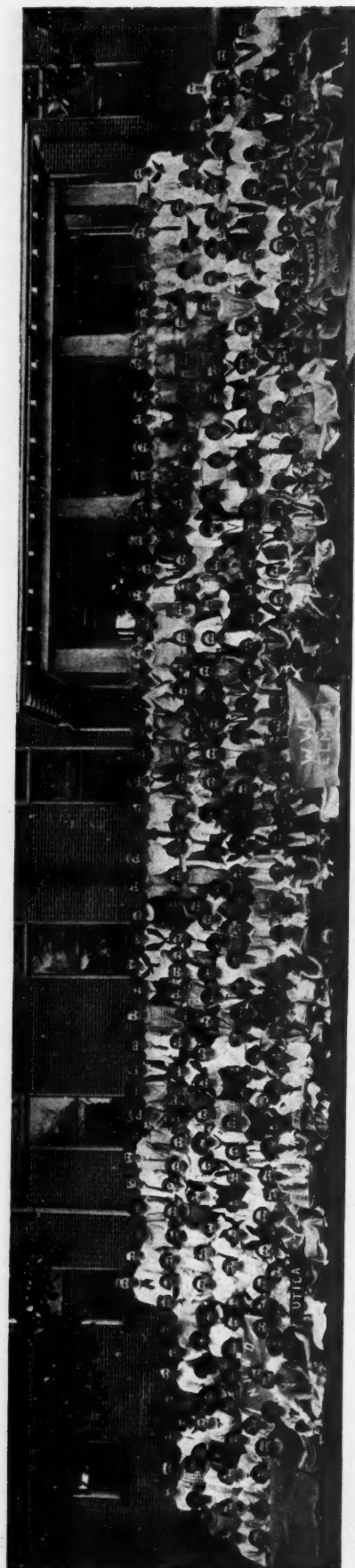
#### Chorus

Soldiers of the Guild are we  
Pledged to spread the holy word,  
'Listed till eternity  
'Neath the banner of our Lord.

Tho' the march be long and dreary  
Shall we flinch or stand aside?  
No! Tho' heart and brain may weary,  
None shall stem the flowing tide.  
Far across the sands of evil,  
Spreading out from shore to shore,  
Zion's tide shall flow triumphant,  
Christ our watchword ever more.



Granville, Ohio Aug. 3<sup>d</sup> 12<sup>th</sup> 1923



W. W. G. HOUSE PARTY, KEUKA COLLEGE, 1923

### Look Pleasant

We cannot, of course, all be handsome,  
And it's hard for us all to be good;  
We are sure now and then to be lonesome,  
And we don't always do as we should.  
To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant,  
If we make up our minds that we will.  
And it pays every time to be kindly,  
Although we feel worried and blue;  
If you smile at the world and look cheerful,  
The world will soon smile back at you.  
So try and brace up and look pleasant,  
No matter how low you are down;  
Good humor is always contagious,  
But you banish your friends when you frown.

### ENJOYING YOURSELF

Three guesses about the best way to enjoy yourself in a W. W. G. meeting. Think it over first—in fact, did you ever think that phrase this way: Enjoying yourself?

Somebody leaves the meeting—some girl who has been with you there for the first time. She has listened to the way you sung and been surprised at your original chapter song. (We hope she has.) She has measured your W. W. G. library, considered it remarkably interesting, and asks if she may read that conversation-ey, love-storyish looking book with the blue cover. (That's *The Moffats*.) She has eaten of the simple and unique offering. And she has thought that seldom, if ever,

in a missionary meeting did she enjoy so thoroughly a debate. Then to top off the feast, thirteen different people said, "It's great to have you come," four more actually put an arm around her shoulders as if they had taken her in, and the leader said, "Next Saturday we are going on a hike. It won't be in Africa, but Dr. M., of one of our hospitals there, is going along and she will tell us about the swinging bridges she has undertaken to cross. She is great fun, and I think you'll enjoy her. If you come, will you bring a small bottle of olives?"

"There!" says the brain of the-girl-who-never-has-been-before, "there! I'm glad I was asked to contribute something. It makes one feel more at home. There!" sang her heart, "there are some girls I like."

And she went out, stopping at the door to turn and say, "Oh, you don't know how I enjoyed myself."

But did she mean just that? Or did she enjoy the people? Best of all it will be, if she is the kind of girl who is going to enjoy herself later. If she will continue to come, taking part herself, playing the piano herself, putting her own arm around another newcomer—then she will enjoy herself. Then when she leaves the meeting she will say, "Oh, you don't know how I enjoyed myself!" But it will not mean that she is one bit conceited, for it will be all unconsciously that something within her glows with happiness and underlines the myself!—*The Star in the East*.



### Via Milwaukee

Which is the best way to get ready for next year's C. W. C. work?

Take the Information Route, via Milwaukee.

When will next year's study books be in circulation, and where can I get them?

The foreign book, "Chinese Lanterns," was out March 15; "Better Americans, Number Two" will be on sale, we hope, with "Chinese Lanterns" in Milwaukee.

Is there any good Japanese Play for children?

"The Love Chain to Japan" is fine and will be given on Guild and Crusade night, May 27, in Milwaukee.

Who won the Reading Contest Prize Picture in my State?

Ask at the C. W. C. Conference Saturday afternoon, May 31, in Milwaukee.

Where will I find out how much the C. W. C. gave in the Crusade Up Dollar Hill?

At Milwaukee.

These and many other queries will be answered in Milwaukee. Therefore, buy a note book and a ticket via Milwaukee, before you spend all your money on something less worth while.

FROM ABERDEEN, WASHINGTON

*Dear Crusaders:* We counted noses and left out all the grown-ups and there were 66 prospective Heralds and Crusaders—and yes, one Jewel, who attended the luncheon given for them in the First Baptist Church, of Centralia, Wash. They gathered to hear about the Children's World Crusade, and hearing it, of course, they all wanted to become members. Many of them had been faithfully climbing Dollar Hill already. Three splendid women have volunteered to be the leaders and at the next meeting they will organize. There never was a more auspicious beginning. I would not be surprised to hear they have taken the State prize next year.

In Aberdeen, Wash., we had another splendid rally of Junior Boys and Girls





LILLIAN JOE OF THE CHINESE BAPTIST MISSION, LOCKE, CALIFORNIA

who have asked to become Crusaders and whose leader is eager that they should. I have never met a finer boys' choir than we had there that afternoon. Nor have I ever heard such a lovely Herald solo as little Betty Shoun sang for us. As soon as these Heralds and Crusaders are organized they have promised to have their picture taken and show you. We are so happy and welcome these new organizations into our Children's World Crusade.

Oregon is very fortunate in having as her State C. W. C. Secretary, the Field Secretary for the State Convention, Miss Louise Hunderup. In visiting the churches one after the other as she does, she is able to organize the C. W. C. wherever she goes. In my visit to Oregon in February and March, I followed after her and at each place I went I found a Crusader Company and often a Herald band which she had started. But not only does Miss Hunderup organize Crusaders but their big sisters as well and some fine Guild Chapters in Oregon are the result of her work. I wish we had a Miss Hunderup in every State!

*Helen E. Hobart.*

OUR FIRST CORRESPONDENT AT LOCKE

Box 46, Locke, Calif.

Dear Crusaders: I write this letter to tell you about our church and what we are doing here. This is what we do every day. We go to English school in the morning

and come home at four o'clock. When we get home it is about 4.30 and we have music lesson. After music we go home and eat our supper and go to Chinese school from 6 o'clock to 7.30. We play games or sing songs after that. On every Wednesday we have Captain Ball. On every Saturday at 10.30 we have Industrial school, the boys have woodwork, the girls have sewing. We have Speaking Society on Saturday night once in two weeks, when we interpret Chinese into English and English into Chinese. On Sunday at eleven o'clock we have Sunday school. We are divided into four classes, the Intermediate with Miss Carothers as teacher, the Junior, with Miss Maxwell, the Boys' class with Mr. Hui, and the Primary with a girl named Pauline Owyong. I am in the Junior class. On Sunday night we have B. Y. P. U. and every one has a chance to speak. We go by alphabet, each one leads one Sunday, and we are learning to play the piano in church. We attended the Crusader Banquet of the District Meeting last spring. Some ladies spoke about China, Japan and Indians. Their names were Miss Withers, Miss Bamford and Miss Crawford. We sang "There's a church in the valley by the river" to invite them to come to our church, and a boy from our church sang a song by himself. The others went home on the 6 o'clock stage, but Miss Maxwell, Janie and myself stayed over night in Mrs. Scott's house, and we go to the meeting again that night. We went home the next day. I was baptized in the year 1922, Oct. 9, at the opening of this church, also my mother and my sister. Twelve people were baptized on the opening of this church, three ladies, one boy, two men, six girls.

Such a long letter I must close. I am very glad to hear from some of the Crusaders. Sincerely,

*Lillian Joe.*

(You will please Miss Noble very much if some of you Crusaders will answer this letter soon. Lillian is twelve years old.)

#### TAKE NOTICE

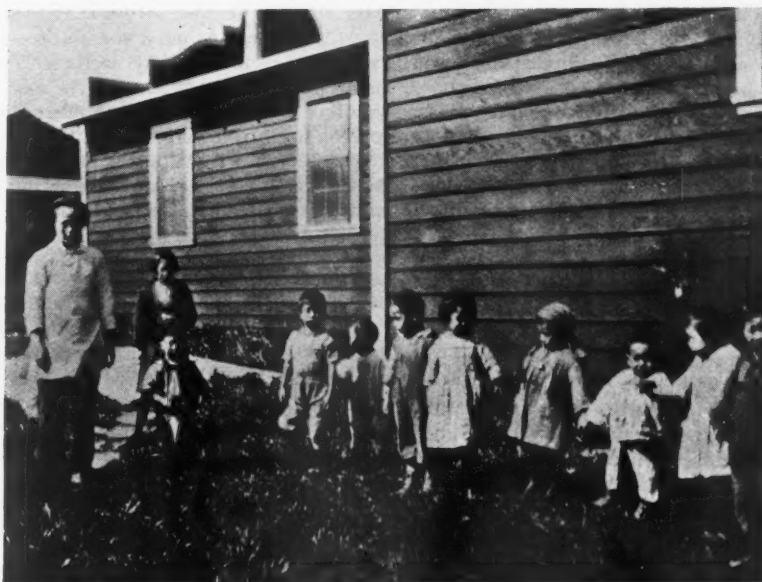
The Crusader Company in each State which reads the most books on our Library list is entitled to a Prize Picture. The only way to get it is to report to your State Secretary immediately how many books have been read by your Company. If you do not know the name and address of your State Secretary, send the report to Miss Noble and she will forward it. The time limit for the reading is April 30, and the report must be made to the State Secretary by May 10. If you fail to report promptly, you may fail to get the prize.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

#### NEW SPECIAL INTERESTS

It will be good news to all leaders to hear that the special interests next year are to be based on the themes of the study books, and that all members of the C. W. C. are united in the special interests. As the Home Mission Theme is "The Way of Christ in Race Relations," we have chosen the Chinese Christian Center at Locke, Cal., and the Japanese Home in Seattle, Wash. Constance Jackson Wardell has written a story giving a picture of the boys and girls of these races. It should be the purpose of each leader to see that by the end of next year every boy and girl has a sympathetic acquaintance with these two fields and the foreign special interest, and that they know the names of the missionaries at work in them, exactly where they are and what types of



GOING HOME FROM KINDERGARTEN—LOCKE, CALIFORNIA



PICNIC OF LOCKE C. W. C.

work are carried on, and that at least one package of their own work is sent to Locke or Seattle and one to the foreign special interest. In this way a definite contact is made with our own Baptist work and our workers and an allegiance to them that may endure for years.

The missionaries at Locke are Miss Mary Maxwell, who has charge of the Intermediates and Juniors, and Miss Cevilla Carothers, who is in charge of the work for the younger children and the kindergarten made famous by the story of its beginning. The Chinese people were most anxious to have a kindergarten, but there was no equipment and it seemed impossible to start with nothing but children. Still they urged, and to prove that it couldn't be done the children were finally told that they couldn't have a kindergarten yet as there were no chairs to sit on. The dejected little people went home, but to the dismay of the missionary, she saw them presently coming back tugging soap boxes, stools and all kinds of make-shifts for chairs, and the kindergarten was started.

The Pastor is Mr. Hui, and he directs the work for the men and boys. Most of these boys and girls are now Christians and are the intellectual equals of the boys and girls of any race in this country, including our own. They show a fine spirit of cooperation in service at the Center, and are quick to help in the music. They are also replacing the feeling of antagonism to the Japanese with that of brotherliness, which was evidenced by their voting to include the Japanese boys and girls in their Daily Vacation Bible School. Miss Maxwell writes that honesty is one of their strongest traits and that they are courteous and most appreciative of all that is done for them.

The Foreign Theme of study for next year is "China." We are delighted to tell you that we have chosen the station at Shaohsing for our special foreign interest. The study is to show how a station is developed, and it will be most interesting for us to have a station to build our study around. Miss Harriet Brittingham of Shaohsing is in this country on furlough, and is writing the story for us, giving actual facts and incidents of real people. (Shaohsing is pronounced Zhou-shing.) The variety of work at that station is sufficient to interest everyone. There are lots of schools, advanced and primary, town and village; Bible women; the hospital, with all its needs and opportunities; evangelistic work; and Miss Marie Dowling's Doll Factory. We expect to have some of the dolls from that factory at Milwaukee. At once you will see the possibility of filling many needs with the hand work of our children. As soon as you finish the study of Japan make preparation for introducing the new special interests, so that the summer months may be turned to good account in working for and getting acquainted with these new friends of ours.

#### Neesima Joe

BY PRISCILLA LEARY (AGED 12 YEARS),  
PRESIDENT OF THE CRUSADERS OF  
PARK STREET CHURCH, FRAMING-  
HAM, MASS.

Neesima Joe was a Japanese boy. His family were heathen and knew nothing about our God. In this heathen home was a god-shelf and upon it stood a god. The family worshipped this god and put rice before it to eat. Neesima noticed that the god did not eat the rice. He went to his father and told him about it. Upon asking this question he was told

that the god could get the strength out of the rice without eating it. Neesima Joe couldn't understand this. When the god fell from the shelf it had to be picked up by a maid. Neesima buried the god one day and said: "Now, if you can come out of the ground, and back on the shelf where you belong, then I'll believe in you. But if you can't help yourself, how can you help me?" Neesima Joe watched the place where he had buried the idol day by day. One day he found a little green shoot springing up. He dug down and found that it was a kernel of rice that had sprouted. He said to the god: "This little kernel of rice is stronger than you." For the idol lay just as Neesima Joe had put it. One day after this Neesima was walking down at the shore when he found a bottle that had floated in from sea. He examined it and found a slip of paper on which these words were written, "In the beginning God created the Heaven and the Earth." "There," said Neesima, "is another God, I want to know about Him." One day Neesima was down at the shore and saw some boats. He then wished to be a sailor and went to a Naval School. He got the measles and had to stay at home. While visiting a friend's home he found a geography primer and found also the same words that he had found on the paper that had drifted in from sea. He then decided that he wanted to go to America and learn about this God. His parents and the Prince of Japan would not give him permission to go. But a man higher in authority than the Prince said he might go. Neesima Joe sneaked on board a ship bound for Hakodate and from there on one going to Shanghai. Neesima and his family would be killed if a Bible was found in his possession, but in spite of this Neesima parted with his sword for a Bible. Every Japanese boy has a sword, and they are very proud of them. But Neesima loved a Bible so much that he would part with anything in his possession to get one. On the journey he had just taken he had to work very hard. But after he got on board a ship going to America he fared much better. The owner of the ship was a good Christian man and took Neesima for his own child. This good man lived in Boston, Mass. He changed Neesima's name to Joseph Hardy, as his own name was Hardy. Neesima went to Amherst College and then to a Seminary. He then wished to go back to his people and build an Amherst college there. After speaking on the subject at a public meeting he was given the money to go. After arriving in Japan he went to his home and told his people about the living Christ. His parents soon became converted. He finally succeeded in building Doshisha College in Kyoto, Japan. He died at the age of forty-seven.

#### A VALUABLE GIFT MISSIONS

Send to a friend. One Dollar to 276 Fifth Avenue will do it as special offer.



## Our Variety Page, Especially for the Juniors



Going for a Picnic

MISSIONS will give a first and second prize besides Honorable Mention for the best colored pictures of the above done in water colors or crayon. The contest is open to boys and girls of the C.W. C. and in Baptist Sunday schools. These sketches are from the JAPAN PAINTING BOOK, which has color plates of each drawing. There is a story with each picture. You can get this Book for 35 cents by sending to Literature Department, 276 Fifth Avenue, New York. Let the young artists get to work. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by May 20.) .....

### Going for a Picnic

The spring had come, and the best week in all the springtime in Japan—the week of the cherry blossom. Near Fumiko's home was a park, with many trees all full of soft pink bloom. Father promised to come back early from his office and meet them in the park. So they all set out to see the cherry blossom. Michan, of course, came too, and Tomeko, carrying a red rug to spread on the grass to sit on under the trees. From the tea house they brought out cherry tea in small bowls, and cakes wrapped in cherry leaves. Little Shichan's foot was well enough for her to be able to toddle about on the grass, and they had a very happy picnic.

### March Prize Winners

The March prize winners are as follows: *First*—Charlotte Oakes, Decatur, Ill. (Age 11). *Second*—Loida Montel, Camaguey, Cuba (Age 9). *Honorable Mention*—Ann Dudley, Pacific Grove, Calif.; J. Emerson Russell, Marion, Ohio; Martha Kitner, Jacksonville, Ill.; Frieda Schau-roth, Buffalo, N. Y.; Franklin Spooner, Eden Park, R. I.; Ruby Erickson, Chanute, Kans.; Evelyn Dahl, Deadwood, S. D., and five of the Crusaders of the Park Street Church of Framingham, Mass.—Edward Fortune, Blaklee Colby, Priscilla Leary, Frances Jefferson and Donald Powers. The age average is about ten years.

### Grandmothers Are Interested, Too

Eden Park, R. I.

*Dear Editor:* My little grandson, Franklin Maine Spooner, is much interested to look at MISSIONS and hear all about the boys and girls of the different nations. He is only five years old but wanted to color the prize picture as he had received some crayons at Christmas time. To please him I am sending the picture which he did *all himself*, as I felt it would encourage him and the other little folks in his class here in Sunday school.—Minnie D. Maine.

☆☆☆

We welcome our contestants from Cuba and Canada.

### Preaching to Criminals Behind Prison Bars

BY REV. ADAM PODIN OF KEGEL, ESTHONIA

With one of our students I visited a prison where there were over 800 criminals. Arrangements had been made beforehand for my arrival. In the center of the prison a large room was set apart for church services. On the walls were various icons and pictures including the Virgin Mary to represent and satisfy the Greek and the Roman Catholic churches. The Lutheran church was represented by Christ hanging on the cross. My congregation represented all three churches. I did not find a Baptist there. The Esthonian Government in prison management could be an example to some European States. Chains are gone, old torturing methods are unknown, idleness is no more. Instead of this there is some kind of work for each prisoner. In the meantime they are taught to sing and play on various instruments. A well trained prisoner choir saluted me with a very touching hymn accompanied by a brass band, flutes, violins and a harmonium. I asked for another hymn before I commenced my work. After this I took my place in the pulpit and began the regular service with prayer to God in the name of Jesus. Then I opened the ever-loving heart of our God and Saviour showing the way to peace and salvation and that no one should perish because of being a sinner. We perish when we neglect God's great Salvation.

I wish you could have been with me the whole day! You would have exclaimed that the gospel is the power of God. After this the choir tried to express their thanks to me singing again familiar hymns accompanied by the already mentioned instruments. Then I gave to each one a New Testament, being a gift from the World's Evangelical Alliance, and a good book, "God's Way of Salvation." I had another large meeting of some 100 sick in the prison hospital. I asked the Governor of the prison to allow the musicians to accompany me there as well. He was ready to do so, and my musicians were so glad for the change, and they heard another sermon and saw their fellow sufferers. O, how they needed a comforter! Here again each one received a New Testament. The choir and musicians sang their last hymn and then had to go back to their cells. After the big meetings I visited 46 special cells where such criminals are lodged that could not be let loose with others. In those are the communists, murderers, robbers and others. They all listened to my preaching, but many would not take the book as it was not communistic. Some of them said proudly: "We are Communists." I felt myself very tired, having worked constantly preaching for six hours. I arrived home tired in body, but happy in heart, that I had done a work for the King of kings.

A week later I went to another prison where there were 66 prisoners. They

were all collected in a large room surrounded by many guards. Here I had with me the Baptist Choir. Besides this I had as a present for each prisoner half a pound of sugar and tea, and a pound of white bread. Here we experienced God's richest blessing, as there were tears of repentance shed that came from the heart. I have several letters written by prisoners from various prisons telling me how they have found the Saviour through hearing the gospel preached at such services. Next Sunday I will visit another prison where there are 120 prisoners. The prison choir is already practising the hymns.

My leper mission continues to give me much encouragement. In each asylum there are now souls that are born again, and all this in a short time. If I could only speak to some downcast lamenting missionary, wailing over his or her fruitless work, I would say: "Go on, no work done for the Lord is in vain." I visited a leper girl in an asylum where there were 70 others, all unconverted for 16 years. I preached there many times and she was converted. When she died as only a saint can die, there were 15 saved and baptized lepers at her bedside. It was no death at all! After her death several more were converted. Now they all call me Father. Pray for me and my work among them.

### A FOLLOWER OF SIVA BECOMES A CHRISTIAN

We visited a neighboring village one Sunday morning, had largely attended street meetings, and then returned to the Madiga palem for a service with the Christians there. As we finished the service, an intelligent looking Hindu drew near and soon our pastor was in earnest conversation with him. He was evidently a devout Sivaite and seeker after truth. His aim was not to dispute or argue but to discover the truth. It seemed as if God had prepared his heart and mind and had drawn him near to us. Before he left he had confessed his faith

in Jesus as the only Saviour and had gladly surrendered to me his rosary, so highly prized by the worshipers of Siva as an emblem of their faith in him. Remember this earnest man in your prayers that he may in due time confess Christ in baptism and become a winner of souls for Him.—*Rev. T. V. Witter, South India.*

### NAMED AFTER THE MEDICAL MISSIONARY WHO SAVED ITS LIFE

Maternity brings its problem every year. Often, but fortunately not always, our calls to difficult cases come too late. One day last fall an urgent call came to a home not far beyond one of the city gates. I packed my case and, with Miss Larner and one of the pupil nurses to help, set out for the place. The room was small and dark, but we improvised a table out of boards, barred the door to keep out the curious throng, and succeeded in delivering the child. But it did not cry, and the midwife and others said, "It is dead." But we did not so easily give up hope and began promptly to try to make the little lungs take up their work, practising the various methods known to western art, but unfortunately unknown in Chinese medicine. For a long time there was no response, then a slight gasp, and finally after twenty minutes of lively work on our part the child cried lustily and began life on his own account. As we finished our work and started for home, darkness began to fall and made us count our blessings—tallow candles were the only means at hand of lighting the room, but the call had come before nightfall; there was no means of heating the room and it was the fall of the year, but the day had been mild; there had been dangers to overcome, but two lives had been saved. No wonder our hearts were light! And some weeks later Mrs. Goddard called at that home and found all were enthusiastic about what had been done, and that the little boy had been named for me!—*F. W. Goddard, M.D., South China.*



DR. PODIN AND LEPERS FOR WHOM HE IS DOING A REMARKABLE WORK NOT HITHERTO UNDERTAKEN



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

7 Landscape Avenue, Yonkers, N. Y.

### In Keeping With the Season

#### AN OLD-FASHIONED GARDEN

One of the most enjoyable functions of the year, in many missionary societies, is the Mothers' and Daughters' Banquet to which all the women of the congregation are eligible by reason of membership in the family succession between infancy and great-grandmotherhood. It was observed in February, in the Church of the Redeemer, Yonkers, N. Y., under the figure of an old-time flower garden. The atmosphere furnished by the decorations supplied a charming keynote. Stately hollyhocks, red, white and pink (fashioned according to directions from Dennison's crepe paper), bloomed along the wall and in the aisles between the tables of the dining room; while down the center of each table were quaint doll-figures in old-fashioned furbelows (also of crepe paper) whose outstretched arms held connecting ribbons of dainty colors. After a bountiful supper, prepared by the mothers and served at the tables by the daughters, the following program of toasts was rendered:

The Gardener (the Mother), by a mother.

The Earth (the Home), by a daughter.

The Sunshine (Religion, or Spiritual Influences), by a mother.

The Rain (Education), by a daughter.

The Flowers (the Girls), by a daughter.

In the development of the theme it was set forth that no garden can flourish and attain its greatest possible beauty without loving care. The mother provides such care for her girl-garden. She strives to keep the nourishing earth of the home in the most favorable condition to promote growth, and to pull out the weeds of harmful associations, books, plays and movies that threaten to choke out growth. As the earth is the nourishing soil from which the flower draws its sustenance, so is the home the vitally important environment from which the girl flower derives her traditions, influences, encouragement and other elements so necessary for her growth. As a garden cannot live without sunshine, so the girl-garden must have ample spiritual life and divine love. Education is as necessary to the girl plant, for her highest development, as is rain in the actual garden. All these elements together combine to produce the loveliest thing in nature—a garden of girls—whose God-inspired mission is to bring happiness, beauty, sympathy and love into an otherwise drab world.

The floral figure lent itself to the most delightful imaginative touches, including

much humor in regard to such flowers as Johnny-jump-ups, Sweet Williams, Jack-in-the-pulps, dandelions, bachelor's buttons, Dutchman's breeches, etc., as "son-flowers," also primroses, morning glories, four-o'clocks, touch-me-nots, sage, birch, evergreens and century plants among the school teachers of the audience.

As a climax, the local Y. W. C. A. secretary exploited human floriculture from the viewpoint of a supplementary worker outside the home. Appropriate stanzas from Whittier's poem, "Garden," beginning "O Painter of the fruits and flowers," were quoted as a closing touch. Popular songs of both olden and modern times were sung with much spirit in the intervals between courses and while the tables were being cleared, adding much to the atmosphere and insuring against a single dull moment. Two groups of floral songs were sung at appropriate points by one of the daughters, the songs including "A Little Dutch Garden," "I Bring You Heartsease," "To Me Thou Art a Flower," "I Know Where a Garden Grows," "Thank God for a Garden" and "I Know a Lovely Garden." This program can be rendered at any time of the year, outdoors or in, and properly worked up will insure a most charming evening.

### Tid-Bits for Missionary Relishes

A TALENT PARTY: "We had a very successful 'talent party' in our missionary society. As many as were willing had taken 25 cents and increased it in whatever way they thought best, some making almost five dollars from the sale of bread, and others earning smaller amounts on their investment. Of course many just gave the dollars. Original verses recounting the various commercial experiences were read when the talents were turned in. It created much interest and enthusiasm and I can heartily recommend it as a most successful way of earning missionary money."—Mrs. Charles Firth, Grand Island, Neb.

WHITE CROSS WORK: "We had been making sheets, pillow cases, garments, etc., in a haphazard way, in all sizes, when it occurred to our state officers that it would be better to follow the plans of the Red Cross by having each church send a certain sum to them with which to buy goods. The material could be bought cheaper in quantities, and each society could then be sent uniform patterns and directions with whatever material they wished to make up. So we decided upon the above plan and were asked to give \$50 to finance it. We earned the money to

fulfil the pledge by giving a birthday party which, in itself, was a delightful function well worth while."—Mrs. L. P. Welch, Rochester, Minn.

A SPRING PARTY: We are all familiar with Christmas Tree Parties, held early in the fall so that gifts may reach their destination in time. Equally delightful might be a Plum Pudding Party with gifts for plums; or a heavy Spring Shower, or some similar plan for calling in supplies for the schools or hospitals abroad. Your Pudding Party invitations can be cut in the shape of a round pudding on a platter, using thin brown cardboard. Mark a few plums on it with black paint. It might be made double with the fold at the bottom of the platter. For the shower, have small black overshoes for a change from the usual umbrella, and collect your gifts in inverted umbrellas.—Adapted from a suggestion from Mrs. Dora P. Crockett.

A CONVERSATIONAL MISSIONARY MEETING: With an appearance of entire spontaneity, this would have to be at least partly planned beforehand in order to set the ball rolling. In the hands of a skilful leader the meeting would eventually become what it was from the first meant to appear, really conversational. The topic might be "The best missionary meeting I ever attended," or "The most interesting missionary book I ever read," or "Missionaries I have known," or "What first interested me in missions," or "What I read the other day in MISSIONS magazine," this last being very easily arranged and shaped toward definite effort to swell the subscription list. It would count for more than a formal presentation of the matter, as the auditors would not so readily stiffen on the defensive, and by the time the "conversation" was over, every one would have had a more or less appetizing sample.

A THAT-REMINDS-ME MEETING: Similar to the above is a story-program apparently spontaneous but really planned and fitted together carefully beforehand. Participants may either be grouped as a conversational gathering, on the platform, or remain scattered through the audience. The leader tells a bright, pithy missionary story or anecdote, some one else immediately saying, "That reminds me of something I saw the other day" and thereupon telling the second pre-arranged story and so on through a homogeneous arrangement centering upon some theme or field.

### SOME SPECIALLY APPETIZING PROGRAM MATERIAL

The story is the ideal vehicle for both information and inspiration as it secures effortless attention and the maximum of receptivity. It is especially desirable for warm-weather programs when the mental as well as the physical appetite is liable to flag. In the assortment given below, Mrs. Claire M. Berry has suggested sufficient good material for several meetings of considerable variety. She says: "The story-

telling should be informal and may well be combined with a sewing meeting. Stories can be given out beforehand—in which case leaders must be careful not to select too many nor allow those taking part to go too much into detail—or, the leaflets may be passed around on a tray, together with the Bible references, ten minutes being allowed for silent reading. In the latter case there is less danger of too long a program, as, at the end of ten minutes, only the high lights are likely to be remembered."

Devotional: (Brief references should be read; others told.)

Her Brother's Keeper. Ex. 2:1-9.  
A Girl Who Made a Wise Choice. Ruth 1:15-18.  
A Royal Maid and Fearless. Esther 4:10-16.  
Blessed among Women. Luke 1:46-55.  
Extravagant but Excused. John 12:1-8.  
A Member of the "Inasmuch" Guild. Acts 9:30-42.  
Some Worth While People of 60 A. D. Rom. 16:1-6 and 12.

#### Program:

Why Tuyuvula Wouldn't Sit Down. (1 cent).....About Africa.  
A Garo School Girl. (3 cents).....About Assam.  
The Story of Chundra Lela. (2 cents).....About Bengal-Orissa.  
Ma Saw Sa. (2 cents).....About Burma.  
Where You Swallow Beads. (2 cents).....About Burma.  
An Oriental Pearl. (3 cents).....About China.  
When Heavenly Blossoms Came to Town. (3 cents).....About China.  
A Chinese Pollyanna. (3 cents)  
Not Wanted: A Sister. (1 cent).....About China.  
Anna Plechacova. (Free).....About Czechoslovakia.  
Mary Havrancova. (Free).....About Czechoslovakia.  
Story of Mary Reed, Missionary to the Lepers. (2 cents).....About India.  
Ren San Prays. (2 cents).....About Japan.  
For Love's Sweet Sake. (2 cents).....About Korea.

#### REMEMBER

First, that the Forum Conductor eagerly welcomes all sorts of methods-suggestions and will gladly receive pictures for cuts—any form of activity in your mission circle; and second, that the Conductor carries no program supplies.

#### An Answer to Prayer

In our present position we have been very cramped. Last spring we heard that there was a large area of land for sale just within our City Gate opposite my home. It was an ideal place for a new hospital, and I set to work to find out about the selling price. The answer came back as being \$35,000. Now during recent years the officials of the city have been very grateful to me for my service during the cholera epidemic, and it occurred to me that in this matter of the land the Mayor might be willing to help us out. On taking the matter up with him, he replied that he would do all in his power for us and he came to us a few weeks later and said that the owners would sell for \$20,000. All these weeks we had been praying over the matter and we felt that \$15,000 was the most that we would be able to pay. We expressed our minds to the Mayor and told him that we had felt that \$15,000 was as much as we could do. He said

that he would interview the group again and returning later informed us that while they would not reduce the amount \$5,000 they would be willing to sell for \$20,000 if we would accept a gift of \$5,000. Thus were our prayers answered and we quickly accepted and paid down the binding money, which was the \$1,500 given by the Chinese to me on my 60th birthday anniversary—and which had been remaining in the bank waiting for something special.—J. S. Grant, M.D., Ningpo, East China.

#### David Livingstone Film Expedition

("British Weekly" Special, London)

A group of sympathizers with the great work that Livingstone did as a pioneer of missionary enterprise met on Tuesday afternoon at the house of Mr. and Lt.-Col. John and Lady Helen Murray in Albemarle-street. Viscount Ullswater occupied the chair. He referred to Livingstone as explorer, scientist and missionary. It was impossible to estimate the value of the work he did in these directions. The purpose of the gathering was to listen to an address by Mrs. Wetherell, whose husband is now in Africa reproducing the original scenes of Livingstone for the purpose of this film. It is believed that when it is ready it will be one of the most remarkable ever produced. Earl Buxton addressed the gathering as an ex-High Commissioner of South Africa; the Lord Bishop of London spoke for the Anglican Church, and the Rev. Thomas Nightingale for the Free Churches. Lady Stanley, the widow of the famous explorer who was sent out to find Livingstone, was present, and also spoke. Her address recalled the thrilling scenes of that great adventure. When Stanley and Livingstone said "Farewell," the former wondered whether they would ever meet again. They never did meet, but their lives were intertwined in a work that will never be forgotten. Others who addressed the meeting were Sir Francis Younghusband, the Rev. Stanley Russell and Sir Sidney Low. Miss Moffat, the aged daughter of Robert and Mary Moffat, was also in the company, and tender references were made by the speakers to these heroic souls that did such glorious work in the spread of the Gospel in Africa. Through the kindness of Mr. John Murray, the original diaries of David Livingstone were on view, also the spear-head which was flung at Livingstone, but which miraculously missed him. The film, when it is ready, will be educational, and its moral value will be inestimable. It ought to draw large crowds of people to whom the memory of Livingstone is a constant inspiration.

#### In the Suifu Hospital

During the past month a student was brought in from the country with gangrene of the foot. He had been playing football, had injured his toe (the boys usually kick barefooted) and put Chinese medicine on it. The toe became worse

and worse until as a last resort his people brought him to the hospital. We were particularly attracted to the boy, for he had the sense to consent to an amputation when we found it necessary. This gives us hope that in another generation or so the educated class at least will not prize a foot more than a life and many more lives will be saved!



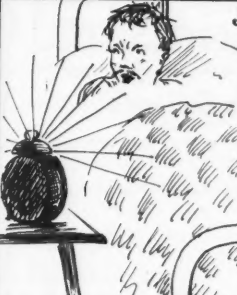


We have a pitiful case here just now of a little boy who was horribly burned over the entire abdomen and in a way you could never guess. These cold winter days the people resort to the use of fire-baskets made of bamboo withes wound around earthen bowls. In these bowls they bury live charcoal in ashes and hold them in their hands or frequently inside their long gowns. Very few homes have any heating facilities. The wealthier families have big pans of glowing charcoal resting upon wooden frames which can be moved from one room to another, but even so the rooms seem very cold. The fire-basket serves as a private stove. The dangerous part of the scheme is that the poor people take the firebaskets to bed with them! Lulled by the warmth of the fire and the heavy quilts, they fall asleep and many tip over the baskets, only to be awakened by the burning clothes or bed draperies. Many a person is fatally burned in this way and many a house catches fire. So our little patient fell asleep with a firebasket and before he could be extricated from the fire that was started the clothing over his abdomen was burned. It took a long time before we got a smile on his face. For days and days he suffered terribly.

Another patient in our hospital is a poor little lad with tubercular glands of the neck. He has no parents or friends and he is such a pitiful case that we are just keeping him. Now he is really almost fat! His nickname interests me. How he got the name I don't know, but he is dubbed emperor, Huang Ti. He attends all the religious meetings of the wards and is quiet and serious. It seems too bad to turn him out when he gets well. We have such a temptation to start a home for the friendless, for we have so many needy cases that we could soon have a big institution. As it is, I think we do more charity work in the hospital than many other institutions. The few dollars a month it takes to feed the people seems such a pittance compared to the good that is done.

There are rumors of more fighting in this province during the next few months and we want to be well provided with dressings in case we have a heavy drain on our supplies. It takes a big faith to withstand the influence of the continued chaotic state in this part of China. On the other hand we know we have the only solution to the problem—let the men and women of China see Christ. He will save even old China! This is no time to lessen our prayers in behalf of China.—C. E. Tompkins, M.D., West China.



## MISSIONS' PUZZLE PAGE

 <p>Puzzles 1,2,3,4,5 are each the name of a missionary</p>	<p>1</p>  <p>2</p>	 <p>3</p>
 <p>4</p> <p>Arrange initial letters of objects to spell name</p>	 <p>5</p>	<p>6</p> <p>TDUDLEY HIPRFY OKNAOVY LONLEY MOEOLDY ERANNEY SCSETAY</p> <p>Names of eleven missionaries - all in straight rows.</p>

SERIES FOR 1924. No. 5

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924:

First Prize—One worth while book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

## Answers to April Puzzles

1. Miss Julia Jones.
2. Mrs. A. R. Blanding.
3. Miss Clarissa Maye.
4. Miss Meta A. Stevens.
5. Miss Bertha Clement.
6. Miss Alice E. Twing.

## Words to Look Out For

Allowable, not allowable  
Giving, not giving  
Diligent, not diligent  
Necessary, not necessary  
Reference, not reference  
Fictitious, not fictitious  
Appalling, not apaling  
Rebels, not rebels  
Transferred, not transfered  
Sovereign, not soverign  
Different, not differant  
Eligible, not elegible  
Meters, not meeters  
Student, not studant  
Servant, not servant

Japanese, not Japanese or Japenese  
Santa Claus, not Santa Clause  
Tennis, not tennice  
Christians, not Christions  
Exaggerate, not exagerate  
Disappointment, not dissaappointment  
Career, not carreer  
Operator, not operator  
Original, not original  
Please, not pleas

## Little Language Lessons

The following pairs of words are often confused by careless writers and speakers and should be accurately discriminated:

**Affect, effect.** To affect means to feign or to have an influence upon, to effect to bring to pass. Thus "He affects a fondness for classical music," "The little orphan's story affected those who heard it"; "We effected a compromise." **Affect** is never properly used as a noun. **Effect** as a noun means result, consequence, or practical operation. Thus

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Caracas Sweet  
Chocolate

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"The shot took instant effect"; "He put this idea into effect."

**Aggravate, irritate.** To aggravate means to add weight or intensity to, to irritate is to annoy or exasperate. Examples: To let these mishaps irritate you is to aggravate your suffering. Your actions irritate me.

**Ability, capacity.** Ability is the power to do, while capacity is the power to receive. Thus "The student has the capacity to receive knowledge; the teacher has the ability to impart knowledge."

## To Our Answer Hunters:

Please note the change in the awards for 1924 on the Contents Page.

For the information of those who are entering the contest this year for the first time, it is not necessary to write out the question. All we require is the number of the question, the answer, and the number of the page on which it is found.



For assistance in the selection of a suitable school for your boy or girl, address the Educational Directory, MISSIONS, 276 Fifth Avenue, New York City. State your problem clearly, giving us detailed information as to rates and location desired, etc.

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## World Wide Guild

**Note!!!** Instead of the annual meeting of the W. W. G. on Tuesday evening, May 27, in connection with the Northern Baptist Convention, the Guild will cooperate with the plan for the Day of Prayer and attend the meeting that evening. However, we are to have a W. W. G. Supper on Tuesday, May 27, at 6:30 P. M., tickets, \$1. Make reservations in advance through Miss Lizzie Spencer, 1717 Wells St., Milwaukee, Wis. This is only for Guild girls and secretaries.

## A Day of Prayer

A MESSAGE FROM PRESIDENT SHANK TO THE PASTORS AND CHURCHES OF THE NORTHERN BAPTIST CONVENTION

Owing to the close of the New-World Movement, which was designated as a five-year period and the new denominational program which is to be set up at the Milwaukee Convention, the Committee on Conference on Baptist Fundamentals has issued a circular letter to the Northern Baptist Convention inviting the whole denomination to a day of prayer just preceding the opening of the Convention.

No finer emphasis on a denominational program can be made than to have it impregnated with the power that comes from intercessory prayer. The objectives which the committee on conference has outlined to be observed on this day of prayer are the following:

- (1) For the cleansing of all our hearts from personal bitterness which has led to the estrangement of brethren.
- (2) For the coming of a Nation-wide revival in and throughout the churches.
- (3) For the outpouring of God's Spirit on our missionaries and evangelists.
- (4) For the possession, control and guidance of all our denominational officials, secretaries and editors by the Holy Spirit.
- (5) For the manifestation of the mighty overruling presence of our God in the Convention sessions of 1924.
- (6) For the hastening of the coming of the King and the kingdom.
- (7) For the prosperity of the people through the preaching of the gospel.

I wholeheartedly approve of this call and of every specified object to be borne up to God in prayer on that day. It is a real opportunity for the denomination as a whole to find itself and establish a unity that shall enable us to sweep on to larger victories than ever before.

I, therefore, as president of the Convention earnestly hope that every delegate or visitor expecting to attend the Milwaukee Convention will plan to be there for Tuesday, May 27, being the day before the Convention opens, and join in this day of prayer. Surely with the spirit and influence which come from such a day our Convention ought to reach new heights of unity and influence and of world power.

CORWIN S. SHANK,  
President, Northern Baptist Convention

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### Economy in Church Building

(From the *Baptist Home Mission Monthly*, September, 1878. Republished by request of George E. Merrill, Architect Secretary, The American Baptist Home Mission Society.)

The first economy in building houses of worship is to find a good architect. It is always economy to employ a good architect for a building of any kind. A man may be a most excellent mason or carpenter, and at the same time a very poor substitute for an architect. He may fancy himself to be an architect, and fail in the first qualities which belong to that profession. It is the business of the mason or carpenter to put materials into determined forms, and that is the end of his business. It is a very honorable business if done well and honestly, and there is enough in that line of duty to satisfy a reasonable ambition. It is the business of the architect to study forms with reference to utility, and with reference to agreeable effect; to study materials with economy and strength, and beauty and fitness; to make plans for construction, and to see that they are executed in good and honest work. His work is thoroughly different from that of the builder, and forms a distinct profession.

Now, of architects there are all possible grades, from very poor to very good, just as there are all sorts of ministers, doctors, lawyers and farmers. The good architect is able to create his building, in his own

mind, and in drawings and specifications, before one stone is taken from the quarry to lay its foundations, and to do it so perfectly that the contract to carry out those specifications shall embrace and secure that very building, *with no extras in the bill*. That is his business, and his business is not well done unless just that is done. If he has not learned to do this, he has not learned his trade; if he does not do it, he does not do his work well. There are other qualities of the good architect—qualities of genius and taste, and qualities of solid science, such as the pretender never dreams of. A very distinguished architect, in speaking of a young man trained under him, and already distinguishing himself by good work, put these two qualities at the head of his professional virtues—first, that he was a hard student, and, second, that his integrity was perfect. The profession of an architect is a great profession, and there is no building so humble that it may not be made more beautiful and less expensive by the employment of an architect that is worthy of the name.

The second economy in building houses of worship is to let the good architect supervise construction without interference. If he has formed plans which are accepted, and if contracts are made to construct according to them, then make no changes. Changes make confusion, destroy unity, and create cost, you know not how much. Hold architect and contractor to the plans, once adopted. Thus only can you know what the bills will be at the end. With a good architect and a responsible contractor, the architect let alone after the plans are adopted, and the contractor held to the terms of his contract, there is no reason for extras in the bill, and there will be none.

If a church, which was to have been built for \$5,000 has cost \$8,000, or one which was to have been built for \$10,000 has cost \$15,000, or one which was to have been for \$30,000 has cost \$50,000, it has been because the work was attempted without an architect, or with an incompetent architect, or because the architect was not let alone, or because the contractor was not responsible, or not held to proper responsibility.

### Can You Help?

Needed at Rainy Mountain Baptist Church, among Kiowa Indians, Books! Books! Books! Will readers of MISSIONS please look through their libraries and choose one or two or many books—good wholesome books for boys and girls and older young people—especially missionary stories, and send them to us. We are just starting a library in our B. Y. P. U. of alert, enterprising young Kiowas. We also need *quilt blocks* for our women's work. All packages of these will be gladly received. Postal card size or five-inch squares. Address all packages to Mrs. F. L. King, Mountain View, Oklahoma.

### A Convention Feature

Efforts are being made to bring about a large attendance of laymen at the annual meeting of the Northern Baptist Convention, which begins May 28 in Milwaukee. A feature of the program of special interest to the laymen will be a demonstration of the methods followed in the famous Bible class conducted by Dr. D. J. Evans of the First Church of Kansas City. This class has an average attendance of over 3,000 men. Leaders of Bible classes elsewhere regard this as marvelous; curiosity as to how the thing is done will attract men from all parts of the country to the Milwaukee meeting. Doctor Evans will go to the convention accompanied by the president of the Kansas City class, N. W. Dible, who is responsible for the details of organization and for plans to induce attendance. At Milwaukee they will reproduce in every particular the usual Sunday morning Bible class procedure as followed in the Kansas City church. In order to obtain the mass effect that accompanies the Kansas City method, all Baptist men's Bible classes within 100 miles of the convention city will be asked to suspend on Sunday morning, June 1, and attend the class to be conducted by Doctor Evans in the Milwaukee Auditorium. The men's Bible classes of other denominations in Milwaukee and vicinity will also be invited. Every Baptist church in the territory of the Northern Convention has been asked to send at least one representative to study the methods of the Kansas City leaders.—*The Baptist*.

### GREAT TIMES AHEAD

Rev. H. O. Wyatt, superintendent of the Jorhat Christian Schools, writes: "There are great times just ahead of us. The seed has been sown by those who came before us but we are here in time to help reap a great harvest. Old India is awakening and falling in with progress. From our reports you have doubtless noticed the great move toward Christianity. Our prayer is that we may be able to care for the people as they come in. They do not come from any one class or caste. We had a very interesting case not long ago. A young man of 23 of the highest standing of the Brahmins came to us and said that he was tired of the hollowness of Hinduism. He stood before his people, broke the sacred triple cord which they wear around their necks and, casting it to the ground, said he was through with it all. His people begged him to return home. After many refusals they took the case to the Deputy Commissioner on the claim that the young man had been having fever and was not in his right mind. The Deputy Commissioner sent him to the assistant surgeon who is a Hindu. The doctor reluctantly admitted there was nothing wrong with the boy's mind and told him to go. We must meet the religious needs of these people."



### Rev. A. V. B. Crumb

AN APPRECIATION BY DR. L. W. CRONKHITE

Rev. A. V. B. Crumb passed away at the Toungoo Hospital in Burma, on March 6, after 47 years of most faithful service as a missionary of the American Baptist Foreign Mission Society. He was a graduate of what is now Colgate University and of the Seminary at Hamilton, where he was held in very high regard by his teachers and fellow students. He sailed for Burma in 1876, and had ever since been associated with the work for Karens there, with his headquarters at Toungoo. His first wife died soon after her arrival in Burma. His second wife was Miss Ulee Cross, the daughter of Dr. E. B. Cross of the Toungoo Paku Karen mission. Mr. Crumb was one of our most devoted missionaries. He traveled far and wide, some of his fields being far from his base, with mountains and many weary miles between. He made many journeys into the Red Karen country and at times among dangers. On one of these journeys a band of natives lay in wait to do him harm, but something occurred to change his route. Once he was taken ill in the mountains and was brought home on a stretcher. He always carried a large stock of medicines with him on his trips so that he could minister to bodies as well as to souls. The natives were very fond of him and held him in high esteem.

He enjoyed likewise the high regard of his fellow-missionaries. One writes: "When we served together on the Reference Committee, we all felt that when he gave an opinion on a subject in hand, it was well considered and worthy of the closest attention. It was valuable. He was never carried away with any sudden enthusiasm. His enthusiasms were of the abiding kind that carried him along on their quiet tides to full accomplishment." In his work among the mountains east and southeast of Toungoo, he exerted a very strong influence for upright Christian living, not only in the station school, but in the many villages difficult of access, which he constantly visited in the traveling season. A fellow worker said of him: "Not a brilliant scintillating man, but a man who was far better, a thoroughly trustworthy man, faithful in all exacting duties of the frontier missionary." One of his great works was the building of a large chapel-school building in the Paku compound in Toungoo.

Mr. Crumb suffered very severely from hardening of the arteries, and at the last was taken to the hospital. After an operation without anaesthetics during which he suffered terribly he felt much better than he had at any time before and all were hopeful of his recovery. But his welcome home with the "Well Done" was nearer than we knew. He will be sorely missed by his fellow missionaries and by the Karens among whom he served for nearly 50 years.

## EAT YOUR CAKE AND HAVE IT, TOO!

Many times you have felt that you would like to send a missionary all your own to tell the Chinese on the coast, the Negroes in the South or the Indians in our great West about Jesus. But living costs so much that you can't afford to give away much money, even for missionaries.

### IT CAN BE DONE

You can send missionaries to the tip of Alaska or the sunny shores of Porto Rico, and yet enjoy a good, reliable income from your investment. If you are fifty years old, for instance, a ten thousand dollar investment will pay you fifty dollars every month and provide for the salaries of eleven missionaries when the annuity matures.

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This represents a gift to the Society, in return for which the Society guarantees to pay to the donor an annual income for life. After death the net principal is released for the work of the Society.

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Rates of income, paid semi-annually, range from 4 per cent to 9 per cent for single lives, and from 4 per cent to 8.3 per cent on agreements covering two lives.

For information write to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York City. All correspondence will be treated as sacredly confidential.

## AMERICAN BAPTIST FOREIGN MISSION SOCIETY

*In all documents, such as wills, etc., it is important that the full corporate name of the Society as indicated above be used.*

FEW MISSIONARIES really rest during their furloughs. Rev. W. J. Longley has been studying Sanskrit and other subjects in the University of Chicago, in preparation for his return to the Union Theological Seminary in South India this fall.

## A LETTER THAT REACHES A LONG WAY

(The following letter will interest many Baptists who are planning to make their wills in favor of The American Baptist Home Mission Society.)

Dear Brother M——:

The exact name of our Society is

### THE AMERICAN BAPTIST HOME MISSION SOCIETY

It is considered wise to add the words "formed in New York in the year 1832." The money will be used for the general purposes of the Society, unless the donor indicates that she wishes it to go into a permanent fund or perhaps a memorial. Several persons have indicated in their wills that their gift should be set up as a trust fund and the income used for some designated purpose, such as:

- For the preaching of the gospel among the American Indians.
- For the preaching of the gospel among foreign speaking peoples.
- For the preaching of the gospel in Latin American countries.
- For the training of foreign speaking missionaries, in the International Baptist Seminary at East Orange, or elsewhere as provided for by the Society.
- For the support of colporter-missionaries in sparsely settled areas in the Western States.

The chapel car work, the chapel auto and the colporter-missionaries are now supported jointly by the Home Mission Society and the Publication Society, the two societies equally dividing the salaries and the Publication Society providing for the expenses.

It was a pleasure to hear your voice over the telephone and to have another demonstration of your keen interest in the welfare of the Society.

Deeply appreciating your cooperation, and assuring you that I shall be glad to give your friend any additional information, or to talk the matter over with her and with you at any time, I am

Cordially yours,

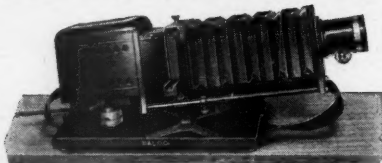
(Signed)

C. L. WHITE,

Executive Secretary.

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## What Our Missions Are Doing for Japan

THE BURMA MISSION CONFERENCE at its last meeting adopted the following: Resolved, That this Conference, feeling deeply the great disaster that has come to our Baptist Mission in Japan in the recent earthquake, recommends that in all our stations freewill offerings be gathered and that the Mission Treasurer receive these offerings and forward them to the Society for use in restoring the Japan Baptist Mission institutions; that as an expression of our deep sympathy with our sister mission in Japan we ask for no building appropriations during the next year, except in case of extreme urgency, in order that thereby additional funds may be released toward restoration of property destroyed by the earthquake.

MISSIONARY L. W. HATTERSLEY of Rangoon, Burma, forwarded a check for \$102.23 to the treasurer of the Foreign Mission Society, stating that this had been contributed by the teachers and students of the Cushing High School in Judson College, to be used for reconstructing the school work damaged by the earthquake.

THE ASSAM MISSION Conference has appointed C. G. Fielder to receive and transmit contributions from missionaries and churches in Assam for the reconstruction of the work in the Japan Mission.

THE TREASURER of the French-speaking Baptist Union, with headquarters at Paris, forwarded to the Foreign Mission Society a check for 900 francs, which had been collected from four churches in Paris, to help the Society restore the property destroyed by the earthquake.

### Foreign Missionary Record

#### SAILED

From Los Angeles, March 11, on the *President Garfield*, Rev. and Mrs. C. H. Ross and son for Japan.

From New York City, March 22, on the *Saxonia*, Rev. and Mrs. J. E. Geil and Miss Agnes Anderson for the Belgian Congo.

From San Francisco, April 1, on the *President Cleveland*, Rev. and Mrs. D. G. Haring and children for Japan, and Miss Hazel Malliet for the Philippines.

#### ARRIVED

Rev. and Mrs. M. R. Hartley and three sons of Kharagpur, Bengal-Orissa, Miss Ethel M. Ross of Nellore, South India, and Miss Margaret Wolcott of Vinukonda, South India, in New York City, March 5.

Dr. and Mrs. J. W. Stenger of Ongole, South India, in New York City, March 28.

#### APPOINTED

On March 11, at the meeting of the Foreign Mission Board, Mr. and Mrs. Samuel H. Rickard, Jr., who will sail in the fall for Burma to teach in Judson College and Dr. Howard M. Freas who will sail in the fall for Brussels for language study before he proceeds to the Belgian Congo.

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